

# **UHLALUTYO LWEE-AKHAWUNTI ZOPOLITIKO EMZANTSI AFRIKA**

**NGU**

**JULIUS JABAVU THAMI DANTILE**



Umsebenzi ofakwe njengenxal'enye yeemfuno zesidanga seMaster of Arts  
kwiDyunivesithi yaseStellenbosch

**Umqeqeshi:** Uprof JA du Plessis  
Ugqirha M Dlali

EYOMQUNGU 2003

## **ISIQINISEKISO**

Mna, osayine ngezantsi, ndiyaqinisekisa ukuba uphando olwenziwe kulo msebenzi lolwam buqu kwaye andizange ndilufake lonke okanye inxal'enye yalo ngaphambili nakuyiphi na iDyunivesithi ngeenjongo zokufumana isidanga.



## ABSTRACT

This study examines the effectiveness and inducement of political rhetoric in South African context. Political discourse has become more significant in South Africa since the sanction of a democratic political dispensation. This study is motivated by the events occurred as from 1998, which demand accounts from those implicated.

Comments and reactions pertaining to events such as the Pan Africanist Congress (PAC)-led land grabbing in Bredell, near Kempton Park, Gauteng; the Youth Day incident –16 June 2001; the ongoing tug-of-war between the ANC and its ally, Congress of South African Trade Unions (Cosatu) over strategic government policies; and Tony Yengeni's advertised refutation of getting kickbacks from the 'Arms Deal', have been the main focus of this study.

These accounts have made it possible to apply Benoit's (1995) integrated image restoration strategies theory, which he developed from a variety of theories developed to understanding why certain utterances are made in certain contexts. The fundamental approach to developing Benoit's integrated theory originates from a constant interest by linguists and communication theorists in particular, and social psychologists in general, to understanding the dynamics of politeness in social context.

Chapter 2 of this study presents a theoretical background to the development of politeness theory. Chapter 3 summarises the development of integrated image restoration strategies theory in public and social contexts. Chapter 4 deals with the application of Benoit's integrated image restoration strategies theory through the critical analysis of the above-mentioned accounts from a weekly Internet publication, **ANC Today**, vol 1, no: 1, 2001, which serve as a platform for the ANC to counteract the pervasiveness of political scandal in South African politics. Tony Yengeni's newspaper advertisement was of great interest as it was the first independent and personally paid public statement by a South African politician since the new democratic dispensation.

Through the critical analysis of these accounts, it has been found that South African politicians do make public statements implementing defensive and persuasive strategies in order to protect or restore their images.



## OPSOMMING

Hierdie studie ondersoek die doeltreffendheid van die uitoefening van politieke retoriek in die Suid-Afrikaanse konteks. Politieke diskoers het toenemend meer betekenisvol geword sedert die invoer van 'n demokratiese bestel. Hierdie studie is gemotiveer deur die politieke diskoers oor gebeure wat sedert 1998 plaasgevind het, waarvoor die geïmpliseerde persone verduidelikings moes aanbied.

Kommentaar en response rakende gebeurtenisse soos die Pan-Afrika Kongres grondbesettings in Bredell, naby Kempton Park, Gauteng; die Jeugdag insident op 16 Junie 2001, die voortgaande dispuut tussen die ANC en sy vennoot, Kongres van Suid-Afrikaanse Werkers Unie (COSATU) oor strategiese regeringsbeleid; en Tony Yengeni se ge-adverteerde weerspreking van bevoordeling uit die Wapenkontrakte, vorm die hooffokus van hierdie studie.

Hierdie verduidelikings is ondersoek deur die toepassing van Benoit (1995) se geïntegreerde beeld-herstel strategieë teorie, wat ontwikkel het vanuit 'n verskeidenheid teorieë ontwikkel om te verstaan waarom bepaalde uitinge in bepaalde kontekste gemaak word. Die grondliggende benadering in die ontwikkeling van Benoit se teorie het as oorsprong die belangstelling van taalkundiges en kommunikasie-teoretisies in die besonder, en sosiaal-sielkundiges in die algemeen, om die dinamika te verstaan van beleefdheid in sosiale konteks.

Hoofstuk 2 van hierdie studie bied die teoretiese agtergrond van die ontwikkeling van beleefdheidsteorie. Hoofstuk 3 gee 'n opsomming van die ontwikkeling van geïntegreerde beeld-herstel teorie in openbare en sosiale kontekste. Hoofstuk 4 doen 'n toepassing van Benoit se beeld-herstel strategieë teorie deur die kritiese analise van die bogenoemde verduidelikings vanaf die Weeklikse Internet bulletin, '**ANC Today**' vol. 1 no. 1, 2001, wat as 'n mondstuk dien vir die ANC om 'n teenstand te bied teen die algemeenheid van politieke skandaal in Suid-Afrikaanse politiek. Tony Yengeni se koerantadvertensie het groot belangstelling uitgelok omdat dit die eerste onafhanklike en persoonlik-betaalde openbare verklaring was wat deur 'n Suid-Afrikaanse politikus gemaak was sedert die instelling van die demokratiese bestel.

Deur die kritiese analise van hierdie verduidelikings is bevind dat Suid-Afrikaanse politici openbare verklarings maak waarin hulle verdedigende en oorredende strategieë implementeer ten einde hul beeld te beskerm en te herstel.



## USHWANKATHELO

Olu phando luphonononga ukusebenziseka nokukhuthazeka kokusetyenziswa kobuciko bezopolitiko kwimeko yaseMzantsi Afrika. Idiskhosi yezopolitiko ithande ukubaluleka eMzantsi Afrika ukusukela ngokumiselwa kwenkqubo yolawulo ngedemokrasi. Olu phando lukhuthazwe ziziganeko ezenzeke ukusukela ngo-1998 nezinyanzelise ukunikwa kwee-akhawunti ngabo bachaphazelekayo.

Intetho neempendulo ezayamene neziganeko ezinjengokurhwaphilizwa komhlaba ngabantu abakhokelwe ngamalungu aphambili e-Pan Africanist Congress (PAC) eBredell ngaseKempton Park, eRhawuntini; isiganeko soSuku loLutsha – 16 Juni 2001; ukuxambulisana phakathi kwe-African National Congress (ANC) kunye nehlakani layo i-Congress of South African Trade Union (Cosatu) ngezicwangciso-nkqubo; kunye nentengiso kaTony Yengeni yokuphika ukufumana izinyobo kuThengo lwezixhobo, zibe ngumxholo ophambili wolu phando.

Ezi akhawunti zenze kukwazeke ukusebenzisa ithiyori ehlangeneyo yobugcisa bokubuyekeza umfanekiso kaBenoit (1995) nayiphuhlise kwiithiyori ezahlukeneyo ezaphuhliselwa ukuqonda kuba kutheni kusenziwa iintetho ezithile ngokweemeko ezithile. Esona siseko singumvulandlela ekuphuhlisweni kwale thiyori kaBenoit sivela kumdlalo osoloko ukho kwiingcali zolwimi nezonzibelelwano, kunye neesayikhlojisti zasekuhlaleni wokufuna ukuqonda ubuchukubhede ngentlonelo kwimeko yasekuhlaleni.

Isahluko 2 solu phando sinika imvelaphi yethiyori yokuphuhliswa kwethiyori yentlonelo. Isahluko 3 sishwankathela ukuphuhliswa kwethiyori yobuyekezo lomfanekiso kwimeko yasesidlangalaleni neyasekuhlaleni. Isahluko 4 sijongene nokusetyenziswa kwethiyori yobuyekezo lomfanekiso kaBenoit ngohlalutyo lwee-akhawunti ezixelwe apha ngentla, nezivela kupapasho lweveki olukwi-Internet, **ANC Today**, vol 1, no:1, 2001 nesebenza njengeqonga le-ANC lokunika izimvo ngeziganeko namanyundululu ezopolitiko eMzantsi Afrika. Intengiso kaTony Yengeni kumaphephandaba yatsala amehlo nanjengoko ibe kokuqala ukwenziwa kwengxelo eloluhlobo ngumpolitiki kweloMzantsi Afrika kweli lixa ledemokrasi.

Ngohlalutyo lwezi akhawunti, kufumaniseke ukuba abapolitiki boMzantsi Afrika bayazenza iingxelo neentetho ezisebenzisa ubugcisa bokuzikhusela nobolukuhlo ngeenjongo zokuzikhusela okanye ukubuyekeza umfanekiso wabo.

## ISINIKEZELO

Ezi ziziqhamo zomsebenzi wezandla zakho Gcinakazi, Thozama Virginia Dantile. UThixo yanga angakusikelela kude kube yimihla yakho yokugqibela.

Makube chosi kube hele! Makuded' ubumnyam kuvel' ukukhanya!

Camagwini maGcina, booTyhopho, booNokwindla, booXhamela Camagwini!

Ntsikayomzi, amas' abekw' elangenil



## UMBULELO

Ndibulela kuye wonke umntu obenegalelo nenkxaso entle kwixesha lonke ndisenza olu phando.

Umbulelo ongazenzisiyo kuProfesa JA du Plessis noGqirha M Dlali ngeemboniso nezikhokelo zabo kulo msebenzi.

Ndibulela abasebenzi beSebe leeLwimi zase-Afrika, uKarin Vergeer noSurena du Plessis ngomonde abahlala benawo. Ndibulela kuProfesa M Visser ngoncedo lwakhe lonke kule minyaka mibini. Ndibulela iKomiti yeeLwimi yaseNtsona Koloni ngoncedo-mali nolwenze ukuba olu phando lube yimpumelelo.

KuNosipho Ndlazulwana, Gcobisa Ndandani, Xolani Mavela, Monwabisi Ralarala, Thebe Ramutle, noBulelani Mandla, beningumthombo wenkuthazo kum ngamaxesha eenzima.

Kumkhuluwa wam, uDumisani Dantile, ndithi:

'You never know that you are my hero.

I have been wishing to be like you,

You are always content to let me shine.

God bless you!'

Ndibulela kuZamikhaya noNoluthando Dyaphu ngokuvula intliziyo zabo bandamkele njengosapho lwabo.

Okugqibela, ndibulela kuQamata ophezulu ngokundinika amandla, ingqiqo nengqondo kubomi bam.

# TABLE OF CONTENTS

	Page
ABSTRACT .....	i
OPSOMMING.....	ii
USHWANKATHELO.....	iii
ISINIKEZELO .....	v
UMBULELO.....	vi
 <b>Isahluko 1: Intshayelelo</b>	
1.1 Injongo.....	1
1.2 Imethodi.....	3
1.3 Ulwakheko lolu phando.....	3
 <b>Isahluko 2: Ithiyori yentlonelo</b>	
2.1 Injongo.....	5
2.2 Grundy (2000).....	5
2.3 Thomas (1995) .....	12
2.4 Reiter (2000).....	26
 <b>Isahluko 3: Ii-Akhawanti</b>	
3.1 Injongo.....	36
3.2 Ubuyekezo lobekeko kwimeko yasesidlangalaleni .....	36
3.2.1 Isahluko 1 sikaBenoit: Intshayelelo .....	38
3.2.2 Isahluko 2 sikaBenoit:indlela zobuciko kubuyekezo lomfanekiso ....	40
3.2.3 Ii-akhawunti nokubuyekeza umfanekiso: Isahluko 3 sikaBenoit .....	47
3.2.4 Isahluko 4 sikaBenoit: Ithiyori yobuyekezo lomfanekiso.....	70
3.3 Ubuyekezo lomfanekiso kwimeko yasekuhlaleni .....	84
3.3.1 Ubume beengcaciso zasekuhlaleni.....	84
3.3.2 Iingcaciso nemeko yasekuhlaleni .....	108
3.3.3 I-akhawunti nentlonelo .....	114
3.3.4 Isini kwintlonelo yee-akhawunti .....	132

**Isahluko 4: Uhlalutyo lwee-akhawunti**

4.1	Injongo .....	137
4.2	Isiganeko sosuku lolutsha.....	139
4.2.1	Ungcikivo.....	139
4.2.2	I-akhawunti ye-ANC .....	141
4.2.3	Uqukumbelo .....	148
4.3	I-PAC norhwaphilizo lomhlaba.....	152
4.3.1	Ungcikivo.....	152
4.3.2	I-akhawunti ye-ANC .....	153
4.3.3	Uqukumbelo .....	157
4.4	I-COSATU ne-ANC.....	159
4.4.1	Ungcikivo lwe-COSATU .....	159
4.4.2	I-akhawunti ze-ANC norhulumente.....	166
4.4.3	Uqukumbelo .....	189
4.5	UTony Yengeni nozinyobo kuthengo lwezixhobo .....	191
4.5.1	Ungcikivo.....	191
4.5.2	I-akhuwunti kaTony Yengeni .....	195
4.5.3	Uqukumbelo .....	206

<b>Isahluko 5: Isiqukumbelo.....</b>	<b>210</b>
--------------------------------------	------------

<b>IBHABHILIOGRAFI .....</b>	<b>216</b>
------------------------------	------------

**APPENDIXES 1 - 13**



# ISAPHLUKO 1

## INTSHAYELELO

### 1.1 INJONGO

Ubuciko basesidlangalaleni busisenzo sasekuhlaleni esinefuthe elikhulu kwindlela abantu abangacinga ngayo malunga nokuba isithethi eso ngumntu onjani. Kuthi ukuba isithethi eso ngumntu wezopolitiko, kuqalwe kugxininiswe kwaza kuthetha ukubona iinjongo zakhe nokujonga indlela aziphatha ngayo. Izithethi zezopolitiko zibaluleke kangangokuba ezikuqulathileyo kumaxesha amaninzi kuchaphazela abaphulaphuli ngelo xesha kunye noluntu ngokubanzi ngokwemeko ekuthethelwa phantsi kwayo.

Ngenxa yokuba ezi ntetho zabantu bezopolitiko zasoloko ziphantsi kweliso elibukhali kuburhulumente bedemokrasi, kukho uluvo lokuba zisoloko zithatyathwa njengezobuqhetseba okanye zinobuqhetseba, njengezilukuhlayo, nezifuna ulawulo ngokwezopolitiko. Kodwa ezinye zithatyathwa njengeziyinyaniso okanye ezikholelekayo. Ubunyani nokukholeleka kwazo kuxhomekeka kwindlela isithethi eso esiyakhe ngayo intetho, iinjongo ezibonakalayo okanye ezifihlakeleyo zentetho leyo, imeko ekuza kuthethwa phantsi kwayo, nemeko yabaphulaphuli. Kungenxa yokubaluleka kwasekuhlaleni bobuciko basesidlangalaleni obuvelise olu phando.

Omnye unobangela wolu phando kukukusebenzisa isakhiwo sethiyori yoluntu kuburhulumente obulawula ngedemokrasi, ngokuhlalutya idiskhosi yasesidlangalaleni yeenkokheli zaseMzantsi Afrika nalapho imiqathango yedemokrasi isandula ukufika. Kuye kwabaluleka ukuba kuphononongwe ukuba iinkokheli zorhulumente wedemokrasi eMzantsi Afrika ziziphatha njani ngokwentetho ekulukuhleni uluntu ukuba lukubone eziza nako njengendlela elungileyo kwimeko ethile. Kuneendlela ezithile abantu abacingela ukuba iinkokheli zeli lizwe kufuneka ukuba ziziphathe ngazo esidlangalaleni, eburhulumenteni nakwintetho zazo malunga nemeko ethile okanye isiganeko esithile.

Isiganeko sokuqala esihlutywe kolu phando sibandakanya iinkokheli eziphambili eburhulumenteni nakumbutho olawulayo kweli lizwe ngendlela eziwusingathe ngayo umba wokuxhaywa kukaNkosikazi Winnie Nomzamo Madikizela-Mandela nguMongameli Thabo Mbeki kumsitho woSuku loLutsha. I-ANC ikhuphe ixwebhu kupapasho lwayo lweveki i-



**ANC Today, vol 1 no: 22, p9, 22-28 June 2001** linesihloko esithi: 'Youth Day incident'. (Jonga i-aphendeksi no: 1 njengekopi yeli nqaku). Unobangela wokukhethwa kwale akhawunti kukuba yabangela isanxwe esikhulu phakathi koluntu kucelwa uMongameli Mbeki makacele uxolo ngokungazenzisiyo ngale meko. Ndaweni yokuba ibe nguMongameli Mbeki ongxengxeza kuNkosikazi Madikizela-Mandela nakuluntu ngokubanzi, i-African National Congress (ANC) yasenza uxanduva lwayo esi siganeko. Okwesibini, kukuba uNkosikazi Madikizela-Mandela ungomnye weenkokheli ezihlonitshwa kakhulu kwihlalathi liphela negalelo lakhe kumzabalazo wokukhulula abantu abamnyama kwingcinezelo yorhulumente wegcutswana lamaBhulu eMzantsi Afrika. Ukwayinkokheli yombutho wamanina e-ANC ekwalilungu lepalamente yoMzantsi Afrika. Ukuxhaywa komntu obaluleke kangako kuluntu kwangumntu obalulekileyo phakathi koluntu kwatsala umdla nengqalelo enkulu kuluntu loMzantsi Afrika uphela.

I-akhawunti yesibini ivela ngenxa yokurhwaphilizwa komhlaba ngabantu ababehamba nombutho i-Pan Africanist Congress (PAC) eBredell ngaseKempton Park, eRhawuntini. I-ANC ikhuphe ixwebhu "Land 'sale' scam" kupapasho lwayo i-**ANC Today, vol 1 no: 24, p6, 06-12 July 2001**. (Jonga i-aphendeksi no: 2 njengekopi yeli nqaku). Nangona i-PAC sele yawayeka amabango omhlaba kuqala kulandele ngokunye, ukuzibandakanya kwamalungu ayo athile nolu rhwaphilizo lomhlaba ongalungiswanga ngeenjongo zokuhlalisa abantu abangenamihlaba, kwayivusa umnye i-ANC yakhupha le akhawunti. Lo mba untsonkothile kwaye ndingabanga ukuba wawusecicini lokubangela iyantlukwano ngokobuhlanga nangokweemfuno zoluntu. Ngenxa yokuba ingumba osesematheni nanamhla nonokwenza imeko mandundu kuluntu luphela loMzantsi Afrika, ndicinga ukuba kubalulekile ukuhlalutya i-akhawunti engawo.

Umbuzo wokuba iMbumba ye-ANC, i-South African Communist Party (SACP) kunye neCongress of South African Trade Unions (Cosatu) isecicini lokuphalala uhlala ungamanqaku aphambili kusasazo lweendaba kuba akukabikho kubona ngasonye phakathi kwe-ANC ne-Cosatu malunga nezicwangciso-nkqubo zoqoqosho. Usematheni lo mba kuba sele uvela nakwi-National Economic Development Council, sele kuvela kubakho ugwayimbo neengxoxo ezingenasiphelo nalapho kungekho uvum' ukugob' uphondo kuhanjwe ngakumisayo. Urhulumente ungenelele enika eyakhe i-akhawunti ngexwebhu i-**'Cabinet Statement on Restructuring of State Assets and the Cosatu General Strike'** (jonga i-aphendeksi nombolo: 8), xa kwakuza kubakho ugwayimbo phambi kweentsuku



ezimbini kubekho iNkomfa yeHlabathi yoCalucalulo. Mathathu amaxwebhu avela kwi-ANC, ahamba ngolu hlobo:

- 'Cosatu and ANC' **ANC Today**, vol 1 no: 32, 31 August – 6 September 2001 (Jonga i-aphendeksi nombolo: 9 no10)
- "Tripartite Alliance I: ANC meets countrywide to discuss problem", **ANC Today**, vol 1, no 38, 12 –18 October 2001 (Jonga i-aphendeksi 11)
- "Tripartite Alliance II: Political vacuum creates space for tension", **ANC Today**, vol 1, no 38, 12 –18 October 2001 (Jonga i-aphendeksi 11)

I-akhawunti yokugqibela ehlalutywe kolu phando ingomba owanikwa ingqalelo enkulu ngabosasazo lweendaba nangamaqela aphikisayo epalamente. Ukuvela ngezityholo zezinyobo ezafunyanwa ngamalungu athile karhulumente. Isanxwe sorhwaphilizo ngurhulumente we-ANC sabanga ukuba ababandakanyekayo bafune ukuzithethelela. Ngenxa yezityholo ezavela kumaphephandaba ngendlela awafumana ngayo uYengeni imoto yexabiso eliphezulu kwinkampani i-'Daimler Chrysler Aerospace (Pty) Ltd ("DASA"), wakufumanisa kubalulekile kwaye kunyanzelekile ukuba makakhuphe intengiso ekuqikelelwa ukuba wahlawula malunga nama-R250 000.00 kwiphephandaba i-Sunday Independent, 15 July 2001. Le ntengiso isihloko sithi: 'Statement by Tony Yengeni Regarding Media Reports'. Kungenxa yokubaluleka kwalo mba ukuze ndiyibandakanye le akhawunti kolu phando lweentetho zezopolitiko.

## 1.2 IMETHODI

Ezi akhawunti ziya kuhlalutywa ngokwale mida ilandelayo: ungckivo – izityholo okanye izenzo ezibangele ukuba kukhutshwe i-akhawunti leyo; i-akhawunti – indlela yokuzithethelela yomtyholwa okanye yokuzama ukuphuhlisa ukuqondwa kwesenzo okanye isiganeko; kunye nogxeko kushwankathelwa kwaye kuveliswa iinjongo ezibonakalayo okanye ezifihlakeleyo zokubhalwa kwentetho leyo. Ezi akhawunti ziya kuhlatywa ngokwethiyori yobuyekazo lomfanekiso kaBenoit (1995).

## 1.3 ULWAKHEKO LOLU PHANDO

Undoqo wolu phando kukuphonononga indlela iinkokheli eziziphatha ngayo ngokwentetho kwidemokrasi entsha yoMzantsi Afrika ngokusebenzisa ithiyori yobuyekazo lomfanekiso



kaBenoit (1995). Isahluko 1 siqulathe injongo, indlela olwenziwe ngayo kunye nolwakheko lolu phando. Kwisahluko 2, uGrundy (2000), uThomas (1995) kunye noReiter (2000) bazinike uxanduva lokuhlalutya bephulisa ithiyori yentlonelo neyaphuhliswa ngokubanzi nguBrown noLevinson (1978 & 1987). Apha ndishwankathela iithiyori ezahlukeneyo nezisetyenziswe ekugxekeni okanye ekuphuhliseni le thiyori yentlonelo.

Kwisahluko 3, ndishwankathela ukuphuhliswa kwethiyori yobuyekezo lomfanekiso kwimeko yasesidlangalaleni nguBenoit. Izahluko ezine zencwadi: **Accounts, Excuses and Apologies: A Theory of Image Restoration Strategies** kaBenoit (1995) zishwankathelwe kude kube sekubeni uBenoit anike nezigqibo zokuvelisa ithiyori ehlangeneyo yobuyekezo lomfanekiso esetyenziswe kolu phando. Emva koko ndishwankathele iimbono ezahlukeneyo zokunika i-akhawunti kwimeko yasekuhlaleni. Imiba ephambili kolu shwankathelo bubume bengcaciso kwimeko yasekuhlaleni, ingcaciso nemeko yasekuhlaleni, ii-akhawunti nentlonelo kunye nesini kwintlonelo ye-akhawunti.

Kwisahluko 4, kulapho kuhlalutywe ii-akhawunti ze-ANC kunye nekaYengeni. Ukuhlalutya ezi akhawunti kusetyenziswe ithiyori ehlangeneyo yobuyekezo lomfanekiso. I-akhawunti nganye ihlalutywe ngokubonakalisa ungckivo, ukusebenzisa ubugcisa obunikwe nguBenoit kunye nokunika uqukumbelo oluvelisa izimvo zam malunga nokusetyenziswa ngempumelelo okanye ngokungenafuthe lihle kobugcisa.

Isahluko 5 singeziphumo zokusetyenziswa kwezi akhawunti kwimeko yopolitiko eMzantsi Afrika. Apha kuhlalutywa ukuba zeziphi na ii-akhawunti ezisetyenziswe kakhulu nakakuhle kunezinye. Zeziphi ezibe nefuthe elibi okanye elihle ngendlela ezisetyenziswe ngayo. Kwaye ukusetyenziswa nendlela ezisetyenziswe ngayo apha ingaba ikwazile ukubonakalisa ukufezeka kwazo. Olu lushwankathelo oluqukumbela zosixhenxe ii-akhawunti ezihlalutywe kolu phando lungonxibelelwano lwezopolitiki ngedemokrasi eMzantsi Afrika.



## **ISAPHLUKO 2**

### **ITHIYORI YENTLONELo**

#### **2.1 INJONGO**

Kukho iingcinga zokuba intlonelo le yinto umntu azalwa nayo okanye yimfuza engaphakathi emntwini. Ngophando lweengcali zolwimi, kucaca mhlophe ukuba intlonelo le yinto umntu ayifumana akhule nayo njengokuba ephila phakathi koluntu. Ngako oko, intlonelo zizenzeko zasekuhlaleni nezenkcubeko apho umntu azifumana ngokuzibandakanya noluntu. Kuphando lweengcali, uBrown noLevinson (1978 [1987]) baphume phambili ngethiyori yabo yentlonelo nebe nempembelelo enkulu kuphando ngalo mba.

Kwesi sahluko ndishwankathele uhlalutyo lweengcali ezinjengoGrundy (2000), Thomas (1995) noReiter (2000) nabazinike uxanduva olukhulu lokuphendla umsebenzi kaBrown noLevinson. Bathi umdla wesi sibini kwintlonelo njengesenzeko zasekuhlaleni ekwakheni ubudlelwane obububo ngentetho uyancomeka uvelise ukuba intlonelo le isetyenziselwa ukunika i-akhawunti ngesikwenzayo okanye esikuthethayo kwabanye abantu abasondelelene nathi. Kungako oko, kwesi sahluko ndiphonononga indima yesenzeko sentlonelo kulwimi esilusebenzisayo ukunxibelelanisa intsingiselo yasekuhlaleni. Loo ndima iveliswa luhlalutyo lwezi ngcali ngokuthi zidwelise iithiyori eziphambili, ezivumelana okanye ezigatya ezi zikaBrown noLevinson. Ezi ngcali ziyenza le nto ngokuphonononga amabango kaLevinson noBrown anjengengokuba intlonelo sisenzeko esenzeka ngokufanayo kwihlalathi jikelele, indlela uphando lwabo abalwenze ngayo, belwenza phi.

Okunye okungundoqo kwesi sahluko kukubonisa ukuba umahluko phakathi kwengqikelelo yentlonelo kunye neengqikelelo ezifana nokuthobela, ukubambisana, irejista nokubambaxa.

#### **2.2 GRUNDY (2000)**

NgokukaGrundy (2000), imithetho siseko yentlonelo iqapheleka njengenamandla okuchaza banzi ngokusetyenziswa kolwimi. Uxoxa ukuba le mitetho-siseko ibonakala njengemiqathango yokuziphatha ngokolwimi kwaye inobunganga bokuba kwihlalathi



jikele. Izenzeko zentlonelo zinengcinga yesalathiso ebonakalisa ukuba intetho nganye ixongxwe ngokwabaphulaphuli bayo. Kodwa uGrundy (2000) uyakhawuleza ukuxoxa ukuba onke la mabango angentla akakhange ayekwe nje aphumelele ngaphandle kokuphikiswa, kodwa uthi enza isiqalo esihle sophando kulo mba.

Nanjengoko ukukhetha ulwimi onokulusebenzisa ukwenza imeko ejongana neengcinga zomphulaphuli ukuba mawuthethe naye kanjani, kungabonwa izenzeko zentlonelo njengemizekelo eyipharadayimu yokusetyenziswa kwepragmatiki. Phakathi kweempawu zemeko ezibangela ukukhethwa kolwimi kwintlonelo bubudlelwane phakathi kwamandla/ubunganga nomgama wabanxibelelani kunye nokuba isithethi sinyanzelisa kangakanani na okanye sifuna kangakanani kumphulaphuli waso. Ukuba nentlonelo, isithethi sizama ukukwakha imeko eyayamene noko kucingwa ngumphulaphuli.

Izenzeko zentlonelo zivelisa ingqiqo yentlonelo okanye yokuziphatha ngendlela efanelekileyo. UGrundy (2000) uxoxa ukuba xa umntu ebonakalisa intlonelo usebenzisa ulwimi lwentlonelo ngokwemeko akuyo ngelo xesha ukufezekisa iimfuno zakhe nokuzibonakalisa njengonentlonelo. Uqhuba axoxe ukuba oku kubonakalisa ukuba kukho imvumelwano kwintlonelo ngokolwimi nanjengokuba kunjalo kwintlonelo engeyoyalwimi kwaye izenzeko zentlonelo ngokolwimi zithelekelelwa ngokwayamene nemeko ezenzeka phantsi kwayo.

UGrundy (2000) uphawule ukuba ukucingela kwepragmatiki kukhuthaza uqoqosho kunxibelelwano ngokuvumela intetho eyabelanayo ithatyathwe ngokuba ikho nokuba ayikhange ithethwe. Uthi izenzeko zentlonelo ziqala ngomthetho siseko woqoqosho lwentetho ukuba uqoqosho lwentetho luthetha ukuthetha isindululo esifanelekileyo kuphela.

UGrundy (2000) uhambisa athi ukuba kwicala elamkelayo kwintlonelo kuyasichaphazela kuba iintetho zentlonelo zithwala ubudlelwane phakathi kwesithethi nathi njengabaphulaphuli. Uthi ukuba asibuboni obu budlelwane phakathi kwethu nabo bathetha nathi, singacaphuka bubugcisa ababusebenzisayo kuba obo bugcisa bungaxela uhlobo lobudlelwane esinabo njengoko sibona. Kwakhona uxoxa ukuba lo msebenzi wolwimi ucaphazela kakhulu ubudlelwane phakathi kwesithethi nomphulaphuli, uwuthabatha njengentlonelo yolwimi.



UGrundy (2000) uchaza intlonelo njengebinza elisetyenziselwa ukuchaza ukuba izenzo, kubandakanya indlela esithetha ngayo, zihambisana kanjani neembono zomphulaphuli. Uthi le nkcazo yeli binza ngokwepragmatiki icingela ukuba zonke iimeko zolwimi lonxibelelwano zibonakalisa intlonelo. Ngokwenyaniso, ukutyhutyha kwentlonelo kwenza ukuba singakwazi nokuyiqaphela.

### Ukusebenza ngezincwadi

UGrundy (2000: 153) uxoxa ukuba kunamagama okanye athile asetyenziswe ngokungacingelelekanga ukuba sifezekisa iimfuno zentlonelo. Esinye sala magama siphenjelelwa lifuthe elikhulu lotyhutyho lwentlonelo kwintetho zamihla le.

UHolmes (1995:152) ecatshulwa nguGrundy uvelisa ukuba amadoda azibona izincwadi njengezoyikisayo, kube abafazi bona bezibona njengendlela yokuvakalisa imvano nobumbano.

### Iindibano ezingalinganiyo

NgokukaGrundy, zikho iimeko apho isibini esithethayo siya kubonakalisa ukungalingani ngokwewonga. Lowo unewonga eliphantsi wosoloko ebonakalisa intlonelo enkulo nangalo lonke ixesha. Ukucacisa oku uGrundy (2000) ngokucaphula uGu (1990) xa achaza le meko eTshayina ukuba umntu onewonga elincinane nguye othetha kuqala. Ukungqina oku, nangokwesiXhosa, maxesha amaninzi umntu onewonga eliphantsi nguye othetha okanye obulisa kuqala.

### Ikhetho lokuvumelana

UGrundy (2000) uxoxa ukuba eyona nkuthazo inkulu kunxibelelwano lwentlonelo kukungafuni ukungavumelani nokuba izimvo ngento okanye ngemeko zahlukene. Ngako oko, ngulowo phakathi kwesithethi nomphulaphuli uzama ukufumana into eya kubenza bavumelane ngabakuthethayo.



## Ukucutha ilahleko buso

Ukukhusela ilahleko buso, sisoloko sinika abo sithetha nabo abangakhange bakufune njengendlela yokulungelelanisa kunokuba sibaxebele ukuba asinakho ukuzifezekisa iimfuno zabo. UGrundy (2000: 154) ubanga ukuba apho kusoloko kusenzeka intlono kusoloko kukho ubunzima obuthile. Kuko bubunzima apho kuye kufuneke ukuba bobabini, isithethi nomphulaphuli, bazame ukuvumelana nokuba iimbono zabo zahlukene. Okanye baya kuzama into eya kuqala ngokubadibanisa ukubonakalisa ubunye phambi kokwahlukana. Oku, ingakukuqhulana ngemeko abakuyo okanye ngondogo weyantlukwano.

UGrundy (2000: 156) ubanga ukuba owona msebenzi ucaciswe ngokupheleleyo kwintlono yolwimi kukuphando lukaBrown noLevinson; *Universals in language usage: politeness phenomena* (1978) nabaphinde baluhlaziya ngomsebenzi: *Politeness: Some universals in language usage* (1987). Kulo msebenzi, uBrown noLevinson basebenze ngolwazi abalukokelele emazantsi e-India, kubantu abathetha i-Tzeltal, e-Mexico nakumaNgesi aseMelika naseBhilitane. Banika inkcazo emiselwe ngendlela yezenzeko zintlono zeelwimi ezahlukeneyo esetyenziselwa ukuxhasa imodeli ecacisayo enakho ukujongana nayo nayiphi na imeko yintlono. Ubango lwabo lokuba uthlekiso lobugcisa bolwimi lukho kwiilwimi zonke kodwa kukho ukwahlukana ngokwenkcubeko yaloo ndawo ephembelela ukusetyenziswa kwayo.

UBrown noLevinson (1978) basebenze ngengcinga kaGoffman (1967) yobuso, esisixhobo wonke umntu anaso kwaye ithlekiswa kakhulu nokuzithemba. Kwiindibano ezininzi ubuso bethu busemngciphekisweni. Oku kuvela xa ubuza umntu into eya kubonakalisa ukungabinakho okuthile njengokubuza ukuba kutheni into yakho ingalunganga kakuhle kodwa uhlawule, ukucela into komnye umntu ngenxa yokuba uyibona, ukuchazela umntu ukuba akanakho ukwenza into ethile.

UGrundy (2000) uxoxa ukuba xa sisenza izenzo ezilolu hlobo, sisoloko sisayamanisa ulwimi olulungiselelayo noluxongxela ukubuyekeza isoyikiso kubuso kwaye kungoko sanelisa iimfuno zobuso zomnxibelelanisi.

UGrundy (1992) uphawula ukuba ngokwe-akhawunti kaBrown noLevinson, ubuso buvela buziintlobo ezimbini, ubuso obuvumayo nobuso obukhanyelayo. Ubuso obuvumayo



ngumnqweno womntu wokuba makucingwe kakuhle ngaye. Imbonakalo yayo ingabandakanya imfuno yokuba nento oyithandayo ithandwe ngabanye abantu, imfuno yokuba umntu aqondwe kakuhle ngabanye, kwanemfuno yokuba aphathwe kwaye athatyathwe njengomhlobo nomntu othembekileyo. Kungako oko, ukukhalaza ngomsebenzi womnye umntu kuisoyikiso ebusweni balo mntu. Ubuso obukhanyelayo ngumnqweno wethu wokuba singanyanzeliswa ngabanye kwaye sivunyelwe ukuba senze esikuthandayo singaphazanyiswanga ngokwelungelo lethu lenkululeko nokuzimela kwethu kwizenzo zethu. Ngako oko, ukuxelela omnye umntu ukuba akanakho ukudibana nogqirha emfuna, ikukoyikisa ubuso balo mntu obukhanyelayo.

Ngokwale modeli kaBrown noLevinson, xa kukho isenzo esisisoyikiso kubuso ekufuneka sisenzile, kukho iintlobo ezintathu zobugcisa obuphezulu esingakhetha kuzo. Kukwenza isenzo esichaziweyo, ukwenza isenzo esingachazwanga, okanye ukungenzi isenzo tu. Ngesichaziweyo bathetha ukwenza ngaphandle kokufihla into oyenzayo, ngesingachazwanga bathetha ukwenza into ngokungathi uyayifihla, ngokungenzi nto bathetha ukungakhathali ngesenzo esenzekileyo. UGrundy uthi zintathu iintlobo zobugcisa besenzo esichaziweyo; ukwenza isenzo esichaziweyo: a) ngokuphimisela ngaphandle kokulungiselela, b) ngokulungiselela ngentlonelo evumayo, c) ngokulungiselela ngentlonelo ekhanyelayo.

UGrundy (2000:158) uxoxa ukuba ukuba umntu uthabatha obunye kobu bugcisa buxelwe ngentla, isithethi sisebenza ngomlinganiso apho umahluko womgama kunye nomahluko wewonga kunye nonyanzeliso lubalwayo.

Umgama wasekuhlaleni + Umahluko wewonga + Umyinge yonyanzeliso = umyinge wesoyikiso kubuso esiya kubuyezwa ngobugcisa bolwimi obufanelekileyo.

UGrundy uxoxa ukuba lo mlinganiso uyakwazi ukwenza ukuba umntu akwazi ukucinga ngafuna ukuphumeza kwaye uyakwazi ukuba neziphumo zoko afuna ukwenza ukuze agqibe ngendlela afuna ukuphumeza ngayo, ukuthetha amaxesha amaninzi.

UGrundy uthi eyona nto ibalulekileyo ngezi ntlobo zobugcisa bukaBrown noLevinson (1978) kukuba zidweliswe, ziqala kukwenza isenzo esichaziweyo ngokuphimiselayo okungenambuyezeko yolwimi ifakwe ngokomqondiso. Ukungenzi senzo kulapho isoyikiso sobuso sisikhulu kakhulu ukuba singabuyezwa nangoluphi na uhlobo lolwimi. Utsho



exoxa ukuba kungoko isithethi siya kukhetha obona bugcisa bentlonelo bubekwa phezulu apho isoyikiso kubuso sivakala siphezulu ngenxa yokuba kwaziwa ukuba ukunika intlonelo eninzi kuthetha ukuba ucela okanye ubuza kakhulu.

### Izenzeko zentlonelo engekho mthethweni

UGrundy (2000:160) uxoxa ukuba ukusetyenziswa kobugcisa obungezoziphumo zobalo lwewonga, umgama nonyanzeliso kusoloko kuvelisa ukuhleka. Ubanga ukuba oku kunqabile kubomi obuqhelekileyo kodwa kuyathandwa kwimibiniso yokuhlekisa kamabonakude.

### Uphawu jikelele lwentlonelo

UGrundy uxoxa ukuba udidi oluphezulu luthanda umgama ofakwa ngokomqondiso ubugcisa bentlonelo ekhanyelayo kwaye udidi oluphantsi lona luthande ubumbumba obufakwa ngokomqondiso kubugcisa bentlonelo evumayo.

UBrown noLevinson (1978) bakholelwa ukuba izenzeko zentlonelo zikho kwihlabathi jikelele. UGrundy (2000) uxoxa ukuba ukuba balungile kule nto, kufanelekile ukuba sikwazi ukuthelekelela ngamanqaku abo okuziphatha ngentlonelo ngaphakathi koluntu nokuba unxibelelwano lukudidi oluphezulu okanye oluphantsi. Kungako oko, kuluntu olunoluhlu ngokomgangatho apho kukho ukwahlukana okukhulu kwabantu, udidi oluphezulu luya kwenza ukuba udidi oluphantsi lusebenzise ubugcisa bentlonelo ekhanyelayo xa bethetha nabantu abadala nabangcono njengendlela yokufaka ngokomqondiso nokugcina umgama phakathi kwamaqela ahlukeneyo asekuhlaleni afumana iwonga lobuso ngokuzalwa. Kuluntu olulinganayo, kuya kusebenza ubugcisa bentlonelo evumayo njengendlela yokufaka ngokomqondiso kube ngako oko beqinisekisa imbonakalo yobuso. Kolu luntu, ubuso bunikwa ngokwezenzo zakho kunokuba kufunyanwa ngokuzalwa.

UBrown noLevinson bafumene uphikiso olumandla lokuba ukusetyenziswa kwentlonelo akufani kwilizwe jikelele. UMatsumoto (1988) uxoxa ukuba eJapan izakhiwo zayanyaniswa nobugcisa bentlonelo ekhanyelayo bemodeli kaBrown noLevinson azinamsebenzi wentlonelo ekhanyelayo kodwa ziqhuba irejista yasekuhlaleni. UGu (1990) uxoxa ukuba le modeli ayilufanelanga usebenziso lwezenzeko zentlonelo eTshayina apho ezi zenzeko



zentlonelo zibonakalisa imvelaphi yegama eliyintlonelo, nalapho igama liya kuba nemofimu evelisa umgaqo wasekuhlaleni.

UGrundy (2000:162) uxoxa ukuba bekungalindelekanga ukuba ukusetyenziswa kwemifuziselo yentlonelo kufane kwiinkcubeko ezahlukeneyo nanjengoko oko kungahluka kwinkcubeko enye. Uqhuba axoxe ukuba kubalulekile ukwahlula uguquguquko ngokwenkcubeko neqikelela iwonga, umgama nonyanzeliso, nekunokucingeleka ukuba zingenzeka, kubugcisa kunye nemveliso yobugcisa ngokolwimi nezizi-akhawunti jikelele zentlonelo eziya kufuna ukuzisebenzisa.

UGrundy (2000) uxoxa ukuba ugxeke lukaMatsumoto lugxininise kwindlela yokuveliswa kokuthobela ngeehonorifikisi zaseJapani. Uqhuba acacise ngogxeke lukaMatsumoto kuBrown noLevinson ukuba kukubuza ukuba bakuphatha ngokufanekileyo na ukuthobela xa bekufaka kubugcisa bentlonelo. Umchaphula uMatsumoto (1988:409) esithi:

*'It is far from clear that deference can be equated with the speaker's respecting an individual's right to non-imposition'.*

UGrundy ukugatya oku kuthethwa nguMatsumoto ngokunika imisebenzi emibini yokuthobela. Owokuqala, kukwimeko apho kulindelekileyo kwaye kungenakungabikho kuthobela njengendlela yokunika intlonipho eyayamene newonga lasekuhlaleni, ukusetyenziswa kwee-honorifikisi ukunyanzelisa inkcubeko esele ikho kwaye ayingakukhethwa kobugcisa bentlonelo konke. Okwesibini, kukwimeko apho ukuthobela kulindelekileyo kodwa kukho kwiimeko ezithile kuphela njengendlela yokulungelelanisa ngentlonelo.

Kwimeko yokuqala, isithethi sizama ukuvelisa intetho ebonakalisa imeko ekukuyo neyamkelekileyo kumphulaphuli njengomphulaphuli. Ukuze kwimeko yesibini, kuveliswe intetho eyakha imeko eyakwamkeleka kumphulaphuli kwimeko ekwabelwana ngayo sisithethi nomphulaphuli. UGrundy uxoxa ukuba ingxaki isekwahluleni phakathi kwimeko apho isithethi sinendlela encinane okanye singenandlela kwaphela yokukhetha amabinza okanye iimofimu ezithile nakwimeko apho bakwaziyo.

UGrundy uyakhawuleza uqaphela ukuba abagxeke bakaBrown noLevinson basoloko bexhasa izimvo zabo ngemizekelo ebonakalisa ukuthobela nababanga ukuba ibubungqina



bengcinga yomgaqo wasekuhlaleni okanye bokuhambanisa kwasehlaleni ngaphezu kokuba ibonakalisa ubuso bentlonelo obukhanyelayo okanye obuvumayo.

UGrundy (2000:164) ugqibezela ngokuthi nokuba imodeli kaBrown noLevinson iveliswe njengeyelizwe jikelele iya kusoloko ivulelekile kwiingxoxo. Kodwa okubalulekileyo ngomsebenzi wabo yingqwalasela yokuba intlonelo ayisasazwanga ngokulinganayo. Uqhuba athi ngokwembono yepragmatiki intlonelo libinza elisetyenziselwa ukuchaza ubudlelwane phakathi kokuba ithethwa njani into kumphulaphuli kunye nendlela ayithabatha ngayo umphulaphuli ukuba bekufaneleke ukuba ithethwe njani. Ngokwale nkcazo, ithiyori yentlonelo inako ukumelana nokusetyenziswa ngokwepragmatiki kulwimi, kodwa iya kusoloko inoxanduva lokubhidaniswa kwendlela ecacisayo yentlonelo ngokolwimi.

## 2.3 THOMAS (1995)

UThomas (1995) uxoxa ukuba kukho ukudideka okukhulu malunga nebinza intlonelo. Uthi phantsi kweli binza iingcali ezininzi sele zixoxe zaphanda kakhulu ngezenzeko ezingahlulwa kahlanu:

### Intlonelo njengenjongo enyanisekileyo ehlabathini

UThomas (1995) ubanga ukuba intlonelo ithatyathwa njengenjongo enyanisekileyo ehlabathini, ayinandawo kwipragmatiki. Uyichaza injongo enyanisekileyo yehlabathi ngokutolikwa kwentlonelo njengemfuno enyanisekileyo yokuzithandisa kwabanye abantu okanye njengenkuthazo engasemva yokuba umntu aziphathe ngohlobo oluthile ngokwelingwistiki. Uxoxa ukuba akukho mntu ukwaziyo ukungena okanye ukubona inkuthazo yesithethi ukuba sithethe ngendlela esithetha ngayo, kwaye sikwazi ukuxoxa ukuba umntu othile unentlonelo ngaphezu komnye. Uqhuba axoxe ukuba iingcali zolwimi zinolwazi kuphela loko kuthethwa sisithethi nakwindlela umphulaphuli aziphatha ngayo malunga noko kuthethiweyo.

UThomas uhambisa athi ngenxa yokubhidanisa intlonelo nokuthobela nerejista, uza kuzixoxa ngokuzithelekisa ezama ukwahlula phakathi kwezingqikelelo.



### Ukuthobela kuphikisana nentlonelo

UThomas (1995) uthi ukuthobela kuhlange nentlonelo, kodwa ukuthobela sisenzeko esahlukileyo. Ukuthobela asikokwazana okanye ubuhlobo. Uxoxa ukuba ukuthobela kubhekisele kwintlonipho esiyibonakalisa kwabanye abantu ngokwesidima sewonga labo, njengomntu omdala. Intlonelo kwelinye icala ibe ngumba othe gabalala ekubonakaliseni unakekelo lwabanye abantu. UThomas uxoxa ukuba ukuthobela kungafunyanwa kwigrama yeelwimi ezinjengesJapani nesiKoriyane. Uthi kungafumaneka nakwiilwimi ezinjengesFrentshi, isiJamani nesiRashiya kuba zinesimelabizo sesibini umntu anokusisebenzisa xa efuna ukubonakalisa ukuthobela okanye intlonelo.

UThomas (1995:151) uxoxa ukuba kunzima ukufumana ukuthobela kwigrama yesiNgesi ngaphandle kweendlela zokubiza umntu ngewonga okanye umsebenzi wakhe. Uthi kwiilwimi ezinjengesJapani nesiKoriyane izigaba ezininzi zentetho ziyakwazi ukuthwala okanye zingathwali kuzo imeko yokuthobela. UThomas ukungqina oku ngokuthethwa nguMatsumoto (1989:209) xa esithi kunzima ukungathobeli kwisiJamani. UIde (1989:229-30) ekwacatshulwa nguThomas uthi ukukhetha ihonorifiki kwisiJamani asikokuthanda kwesithethi koko kukunyanzeleka ngokwewonga lesithethi eso.

UThomas uxoxa ukuba unobangela wokuba athi ukuthobela akunanto yokwenza nepragmatiki kungokuba ngaphandle kokuba isithethi siqwenela ukwaphula isithethe sokuziphatha sasekuhlaleni (kwaye ukulungele ukumelana neziphumo zoko), isithethi asinako ukukhetha ukuba sisebenzise indlela yokuthobela okanye singayisebenzisi. Uthi ukusetyenziswa kokuthobela kunyanzeliswa zizithethe zelingwistiki yasekuhlaleni.

Ukuba ukusetyenziswa kwendlela ethile kuyanyanzelisa kwimeko ethile, ayibalulekanga loo nto kwipragmatiki, uxoxa njalo uThomas (1995). Uqhuba athi kuxa umntu enokwazi ukukhetha, okanye xa isithethi sizikhethela ukwenza iinguqu ngokucela umngeni kwizithethe eziqhubayo.

UThomas (1995:152) uxoxa ukuba ukusetyenziswa kokuthobela akuthethi kwaye kungabonakalisi ntlonelo. Ugqibezela ngelokuba singabonakalisa ukuba intlonelo nokuthobela kwahlukene, nangona kuziindlela eziyeleleneyo, ngokuphawula ukuba kunzima ukuthobela ngaphandle kunokuba ube nentlonelo.



## Irejista

NgokukaLyons (1977: 584), ecatshulwa nguThomas (1995: 154) uchaza irejista njengebinga elibhekiselele kwinkqubo emiselwe ngendlela eyayamene nemeko yasekuhlaleni. Okanye ngokukaHalliday (1978: 32) ekwacatshulwe nguThomas (1995: 154) irejista yindlela ulwimi esiluthethayo okanye esilubhalayo elwahluke ngayo ngokweentlobo zemeko. Imeko ezithile ezinjengentlangiso okanye iintlobo zokusetyenziswa kolwimi kubhalo lwengxelo nobhalo lwengxelo nje yobuhlobo, kwanjengobudlelwane basekuhlaleni, zifuna ukusetyenziswa kolwimi okusemthethweni.

UThomas (1995) uxoxa ukuba njengokuthobela, irejista ayinanto ingako ngakwintlonelo kwaye inonxibelelwano oluncinane ngakwipragmatiki ngenxa yokuba asikwazi ukukhetha ukusebenzisa okanye ukungasebenzisi ulwimi olusemthethweni kwimeko esemthethweni. Njengokuthobela, irejista isisenzeko selingwistiki yasekuhlaleni. Kukuchazwa kweendlela zelingwistiki ezenzeka kwimeko ethile. Ukukhetha irejista akunanto yakwenza ingako kusetyenziso lolwimi ngobugcisa kwaye ithi ibe nomdla kwiingcali zepragmatiki xa isithethi sithe sasebenzisa indlela ebingalindelekanga ukutshintsha imeko leyo.

## Intlonelo njengesenzeko somgagatho wentetho

UThomas (1995:155) uthi uphando oluninzi lwangaphambili kwintlonelo belugxininise kwimbonakalo yomgagatho wentetho. UThomas uthi uWalters (1979a) & 1979b) uwuchaza umdla wakhe njengowokuba yayikukuphanda ukuba kukangakanani na ukuba intlonelo icudiswe kubugcisa bentetho kuphela, kwaye nokuphanda imbono ngentlonelo yabathethi bolwimi ngokuzalwa nabo baluthetha njengolwimi olungelolwabo kwisiNgesi nakwiSpanishi, esebenzisa imeko yesigama esisemgagathweni ukumilisela uluhlu lwemigagatho yentlonelo.

UThomas uxoxa ukuba olu phando lufumanise ukuba amalungu oluntu oluthile abonisa ukuvumelana kakhulu ngokuba yeyiphi indlela yelingwistiki (xa ikhutshiwe kwimeko yayo) ebanentlonelo kakhulu, kwaye bafumanisa ukuba xa ubugcisa bubonakalisa ukuntsonkotha okukhulu, buyakubonwa njengobunentlonelo eninzi.

UThomas uthi zimbini izinto ezivela kolu hlobo lophando. Eyokuqala, yayamene nepragmatiki nelingwistiki: ukubeka kuluhlu kweendlela zelingwistiki ezinokusetyenziswa



ukwenza intetho ethile kulwimi oluthile asiyopragmatiki. Ubanga ukuba ezi zizenzeko zelingwistiki yasekuhlaleni. Uxoxa ukuba iba yipragmatiki xa kujongwa ukuba ezi zenzeko zingasetyenziswa njani ngobugcisa ukuphumeza iinjongo zesithethi kwindlela ethile kulwimi oluthile. Uthi ukwenza ipragmatiki kufuna imeko leyo isenzeko senzeka kuyo. Okwesibini, uxoxa ukuba ukuba singabeka intetho kwimeko ethile, singabona ukuba akukho mfuneko yakunxibelelanisa indlela yelingwistiki kunye nentlonelo yentetho.

UThomas uthi zintathu izizathu zoku: a) ukusebenzisa uhlobo lokuyalela kungabonakala kunentlonelo xa kusetyenziswa ngoko uLeech (1983a:107-8) akubinza ngokuba kukuxabiseka kwisithethi okanye yinzuzo kumphulaphuli; b) kungemeko ephakathi kwesithethi nomphulaphuli ukubona ukuba intetho inentlonelo okanye ayinayo. Ubudlelwane phakathi kwabanxibelelani bunefuthe elikhulu ukubonakalisa ukuba ngaba intetho inentlonelo kusini na. Okwesithathu, kukuba kukho iintetho ezingenantlonelo ngemveli yazo. Ugqibezela ngelokuba, kucaca ukuba akulula okanye asingekwazi ukuvavanya intlonelo ngaphandle kwemeko intetho eyenzeka phantsi kwayo. Asindlela yalingwistiki kuphela enokwenza ukuba intetho ibe nentlonelo okanye ingabinayo, koko yindlela yelingwistiki, imeko yentetho kunye nobudlelwane phakathi kwesithethi nomphulaphuli.

### Intlonelo njengesenzeko sepragmatiki

UThomas uthi luphando lukaLeech (1980 [1977] & 1983a) kunye noBrown noLevinson (1987 [1978]) olugxininisa ekubeni intlonelo sisenzo sepragmatiki. Kuphando lwabo intlonelo itolikwa njengobugcisa obusetyenziswa sisithethi ukuphumeza iintlobo ezininzi zenjongo ezinjengokugcina nokukhulisa ubudlelwane obumnandi nobuliqilima.

Elandela uFraser (1990), uThomas uthi uqundanise ndawonye iindlela zepragmatiki kwintlonelo phantsi kwezihloko ezintathu: imbono yeemakzimu zencoko zikaLeech, imbono yokuphatha ubuso kaBrown noLevinson kunye nembono yothelekiso kwincoko kaFraser. UThomas uthi wongeze eyesine: imbono yezikali zepragmatiki eyaveliswa nguSpencer-Oatel (1922) nathi idibanisa okuphambili kwezi mbono zintathu kwaye ikuphepha okungalunganga ngazo.

UThomas (1995:158) uthi uLeech (1980 [1977] & 1983) uyibona intlonelo kunye nombala wobuchule njengezinto ezibalulekileyo ekucaciseni ukuba kutheni abantu basoloko



begwegweleza kwintsingiselo yabo kwaye (1983a:80) ingasindisa umthetho-siseko wentsebenziswano ngokuba intlonelo ingacacisa ngokwanelisayo ezinye iindlela okanye nokwaphula ngenjongo yomthetho siseko wentsebenziswano.

### Ubumbaxa kunye nentlonelo

UThomas (1995) uthi ingqikelelo yobumbaxa iveliswe nguLeech (1980 [1977] & 1983) kwaye uyichaza ngokuba kukwenza intetho eya kuba neentsingiselo ezimbini zepragmatiki okanye ngaphezulu. Uxoxa kuba le ngqikelelo isetyenziselwa ukuba umphulaphuli azifumanele ngokwakhe eningavumelani ngako ngaphandle kokwenza ityala. UThomas uqhuba axoxe ukuba kuxhomekeka kumphulaphuli ukuba aqonde ukuba kubhekiswa kuye kusini na kwaye awuqonde kakuhle umxholo womyalezo.

### Umthetho-siseko wepragmatiki

UThomas (1995: 159) ucaphula uLeech (1980 [1977] & 1983) echaza umthetho wepragmatiki ngolu hlobo:

*'Minimize (all things being equal) the expression of impolite beliefs, Maximise (all things being equal ) the expression of polite beliefs.'*

UThomas uthi uLeech uwubona lo mthetho-siseko wepragmatiki njengonewonga elinye njengomthetho-siseko wentsebenziswano ngokuthi uwusindise ngokucacisa ukuba kutheni izithethi zisoloko zingazithobeli iimakzimu zikaGrice. Uxoxa ukuba kunobungqina obuninzi bokuba kutheni abantu abaninzi bephendula ngengqiqo xa bejongene nentlonelo. Uqhuba axoxe ukuba abantu basoloko bekubonakalisa ngeempawu ezithile ukungafuni ukuthobela izithethe zentlonelo. UThomas (1995:160) uthi masiphawule ukuba uLeech akathethi kuphela ngokuvakaliswa kwenkolelo yokungabinantlonelo – koko ubonakalisa ukuba umntu uthetha oko akucingayo nokungenantlonelo, ekwenza oko ngokungathi ngqo kwintetho yakhe.

Kwakhona uLeech (1980 [1977] & 1983) uvelise uninzi lweemakzimu nabanga ukuba zinobudlelwane obufanayo nobo bomthetho siseko wepragmatiki njengeemakzimu zikaGrice ezimelanayo nomthetho-siseko wentsebenziswano. Uxoxa ukuba ezi makzimu ziyimfuneko ukucacisa ubudlelwane phakathi kwentsingiselo namandla kwincoko zabantu.



Uhambisa athi ezi makzimu zakhe azikho kwihlabathi jikelele njengoko kubangwa ngezikaGrice. Ezi makzimu zihamba ngolu hlobo, ubuchule, isisa, imvume, ululamo, imvumelwano, kunye novelwano. UThomas uthi njengezikaGrice, ezi makzimu zikaLeech zakhiwe kuhlobo lokuyalela, nabanga ukuba, kuzo zombini ezi meko, oku akuthethi ukuba lo ngumthetho wokuziphatha kakuhle. UThomas uxoxa ukuba uLeech uthi oku yingxelo nje yesithethe esinokulandelwa zizithethi.

(a) Imakzimu yobuchule

Le makzimu ixela ukuba:

*'Minimize the expression of beliefs which imply cost to other; maximize the expression of beliefs which imply benefit to other'.(1995: 160)*

UThomas (1995) uxoxa ukuba inkangeleko yokuqala yale makzimu bubungakanani bonyanzeliso. Uqhuba athi nokuba ubugcisa bokucutha umonakalo kwabanye bungabonakala njengobunentlonelo okanye obungenayo, buxhomekeke kwinkcubeko. Kungoko ke axoxa ukuba:

*'It would seem that even in the case of impositives minimising the expression of cost to other is by no means universally polite.' (1995:161).*

Inkangeleko yesibini yemakzimu yobuchule kukuthibaza ifuthe lesicelo ngokunika iindlela ezininzi zokwenza into. UThomas uxoxa ukuba le nkangeleko ifana twatse nomthetho kaLakoff (1973) wentlonelo wokunika enye indlela. UThomas uxoxa ukuba ukuvumela ukunika enye indlela kuphambili kakhulu kwinkcubeko yaseNtshona ngomba wentlonelo. Uqhuba athi uSpencer-Oatey (1995:17) uphawula ukuba lo mbono ayinandawo ingako kwingqikelelo yentlonelo eTshayina.

Eyesithathu inkangeleko yale makzimu yobuchule sisikali sexabiso nenzuzo: ukuba into ingabonakala ngokungathi iyzuzo kumphulaphuli, intetho ingavakaliswa ngokuba nentlonelo ngaphandle kokusebenzisa ukungangqali.

(b) Imakzimu yesisa

UThomas (1995: 162) uthi imakzimu yesisa kaLeech ichaza ukuba:

*'Minimize the expression of benefit to self; maximize the expression of cost to self'*

UThomas (1995) uxoxa ukuba le makzimu iyivakali kakuhle ngale ndlela ibekwe ngayo nguLeech. Ucebisa ukuba uLeech ngeyibeke ngolu hlobo:

*'Minimize the expression of cost to other; maximize the expression of benefit to other.'*

UThomas ucacisa ukuba, nanjengoko uLeech ebesele ephawule, iilwimi neenkcubeko zahluka ngokomyinge wokuba umntu acingelwe ukuba usebenzisa le makzimu. Uthi ukungayikhathaleli okanye ukuyijongela phantsi kungenza isithethi sibonakale njengesikrwada, ukuze ukuyisebenzisa kakhulu le makzimu kubonakalise ukuphoxa.

UThomas uthi uLeech uphawula ukuba iinkcubeko ezithile zayamanisa ukubaluleka okukhulu kwimakzimu yesisa kunezinye. Kodwa ukhawuleza akuphikise oku uThomas ngokuthi apho bajonga ukubaluleka okwayamene nemvakalelo yelingwistiki yesisa. Uxoxa ukuba akukho kubanga ukuba kukho amalungu enkcubeko ethile anesisa ngaphezu kwawenye inkcubeko.

(c) Imakzimu yemvume

Le makzimu icacisa ukuba:

*'Minimize the expression of beliefs which express dispraise of other; maximize the expression of beliefs which express approval of other.'*(1995: 162)

Ukusebenza kwale makzimu kucacile, utsho uThomas. Zonke izinto ziyalingana xa sifuna ukuncoma abanye abantu kwaye ukuba asenzi njalo, ngokungabi semxholweni, ngokunika omnye impendulo engaphelelanga, okanye ngokuthula. UThomas uxoxa ukuba oku kwahluka ngokwenkcubeko nganye nangendlela yokuba olo luntu lulwamkela kanjani ugxeke. Uqhuba athi kukho amaxesha apho isizwe okanye uluntu oluthile lulwamkelayo ugxeke nonyembo olungade lubonakale njengesithethe ngamanye amaxesha.



UThomas (1995:163) uthi uLeech (1980, 1977, 1983) uphawula ukuba omnye angangabi ngumntu ekuthethwa naye okanye ekuthethwa ngaye ngelo xesha, kodwa isenokuba yinto okanye umntu othandwa kakhulu ngulo mntu. Kungako oko, uThomas exoxa ukuba amaxesha amaninzi kwipragmatiki njengakwilingwistiki ngokubanzi siyakwazi ukubona isithethe okanye umgaqo ukhona xa umntu othile engaphumelelenga ukuwufezekisa okanye ukuwulandela.

(d) Imakzimu yolulamo

UThomas (1995: 163) uthi imakzimu yolulamo ixela ukuba:

*'Minimize the expression of praise of self; maximize the expression of dispraise of self.'*

Ngokukhawuleza, uThomas uxoxa ukuba le yenye yeemakzimu ezahluka ngokwenkcubeko. ULeech naye uyakuvuma oku kwahluka ngokwenkcubeko xa athi:

*'[In Japan] the Modesty Maxim is more powerful than it is as rule on English-speaking socities, where it would be customarily more polite to accept a compliment 'graciously' rather than to go on denying it. Here English-speakers would be inclined to find some compromise between violating the modesty Maxim and violating the Agreement maxim.'* (1983a:137)

UThomas uyigxininisa kaninzi into yokuba le ngxoxo ingeemakzimu kwintetho yelingwistiki, nalapho kungekho kuvakalisa ukuba iqela elithile lilulame ngaphezu kwelinye. Wongeza ngelithi, kwinkcubeko nganye kukho abantu abalulame ngaphezu kwabanye.

(e) Imakzimu yovumelwano

Le makzimu yovumelwano ihamba ngolu hlobo:

*'Minimize the expression of disagreement between self and other; maximize the expression of agreement between self and other.'* Thomas (1995: 165)



UThomas (1995) uxoxa ukuba njengakwiimakzimu ezichazwe apha ngentla zikaLeech, ukusebenziseka kwazo kujongwa kubudlelwane phakathi kwesithethi nomphulaphuli kunye nobume bonxibelelwano lwabo. Oku akubangi ukuba abantu bayakuphepha ukungavumelani phakathi lwabo. Apha kuphononongwa ukuba abantu bayakuthanda ukuthetha ngqo xa bevakalisa ukuvumelana kunaxa bevakalisa ukungavumelani.

(f) Umthetho-siseko kaPoliyana

UThomas (1995) uqukumbela iimakzimu zikaLeech ngomthetho siseko kaPoliyana osoloko ukhuthaza okulungileyo kodwa kwintetho yomntu. UThomas uthi uPoliyana ngumlingaiswa ongumntwana nowagqiba kwelokuba makasoloko egxininise kokulungileyo ebomini nakwizinto azithethayo. UThomas uxoxa ukuba lo mthetho siseko ungasetyenziswa njengendlela yokungabonakalisi unyanzeliso kumphulaphuli njengoko kuxoxwe kwisihloko socutho lomyinge wonyanzeliso. Omnye umba ngowobulezkhali bokuphinda obuthetha ukufaka endaweni yebinza elibi, ibinza elimnandi neliyakuvakala kamnandi kumphulaphuli.

Iingxaki ngendlela kaLeech

UThomas (1995:167) uxoxa ukuba zininzi iingxaki ngendlela aphonononga ngayo uLeech intlonelo kwaye ubanga ukuba sele ihlalutywe ziingcali ezinjengoDillion nabanye (1985), Thomas (1985), Brown noLevinson (1987), noFraser (1990). Uthi kuvela ukuba akukho ndlela inokusetyenziswa yokuthintela uninzi lweemakzimu. Uqhuba axoxe ukuba ngokwethiyori kuyenzeka ukuveliswa kwemakzimu entsha ukucacisa imigaqo emininzi kusetyenziso lolwimi. Kodwa kwenza ukuba ingafaneleki kwaye ingaphikiseki, uxoxa njalo uThomas.

Le ndlela kaLeech ivumela okokuqala ukuba kwazeke ukuthelekisa ngokweenkcubeko ezahlukeneyo nokucacisa iyantlukwano ngokweenkcubeko imbono yentlonelo kunye nokusetyenziswa kobugcisa bentlonelo. Ukungafaneleki kwendlela kaLeech kungoyiswa ngokungafanisi kwaye alinganise iimakzimu zakhe nezikaGrice. Kodwa iimakzimu zakhe zibonwe njengoluhlu lwezithintelo zasekuhlaleni nezengqondo eziphembelela ukukhetha okwenziwa kwimeko yepragmatiki, uxoxa atsho uThomas. Uqhuba athi ezinye zezi zithintelo zingasebenza kwilizwe jikelele ukuze ezinye zazo zihambe ngokwenkcubeko, ukuze ezinye zihambe ngokomntu ngamnye. UThomas (1995) ugqibezela ngokuxoxa



ukuba le meko ingabonwa ngolu hlobo, kufanelekile ukuba sibe noluhlu olungenasiphelo, kodwa nalapho iifektha ezahlukeneyo eziphembelela ukuziphatha okuthile ngokwentetho kufaneleke kudweliswe ngokubaluleka kwazo kwiinkcubeko ezahlukeneyo okanye ngokwezenzo nezenzeko ezahlukeneyo.

UThomas (1995) ubanga ukuba eyona thiyori yentlonelo inempembelelo ephambili yakhiwe nguBrown noLevinson (1978 yaza yahlalutywa ngokutsha ngo 1987). Okuphambili kwithiyori kaBrown noLevinson yentlonelo yingqikelelo yobuso kaGoffman (1976).

UGoffman (1967:5) uchaza ubuso ukuba:

*'... the positive social value a person effectively claims for himself by the line other assume he has taken during a particular contact. Face is an image of self delineated in terms of approved social attributes - albeit an image that others may share, as when a person makes a good showing for his profession or religion by making a good showing for himself.'*

UThomas (1995) uxoxa ukuba ngaphakathi kwithiyori yentlonelo ubuso buqondwa njengemvakalelo yomntu yokuzixabisa okanye umfanekiso womntu, mfanekiso lowo ungonakaliswa, ugcinwe okanye wandiswe ngonxibelelwano kunye nabanye abantu. Ubuso buneenkangelo ezimbini - evumayo nekhanyelayo. Ubuso obuvumayo bomntu bubonakaliswa lulangazelelo lokuba makathandwe, aphunyezwe, ahlonitshwe kwaye abulelwe ngabanye abantu, ushwankathela njalo uThomas. Ukuze ubuso obukhanyelayo bona bubonakaliswe ngolangazelelo lokuba ukungathintelwa kufumana inkululeko yokwenza njengokuba uthanda okanye ukhetha.

#### Izenzo ezizizoyikiso kubuso

NgokukaBrown noLevinson (1978), iindlela ezingezozakuthetha ezithile zibangela umonakalo okanye zisisoyikiso kubuso bomnye umntu kwaye zibizwa ngokuba zizenzo ezizizoyikiso kubuso. UThomas uthi ezi zenzo zinakho ukonakalisa ubuso obuvumayo okanye obukhanyelayo bomphulaphuli okanye ubuso obuvumayo besithethi okanye ubuso obukhanyelayo bomntu ongomnye. Ukucutha umonakalo okanye isoyikiso kubuso kufuneka isithethi sisebenzise ubugcisa obuthile. Ukukhetha obu bugcisa kuxhomekeke



kuvavanyo lwesithethi lomyinge wesoyikiso kubuso. Isithethi singawubala lo myinge ngobungakanani bamandla, umgama kunye nonyanzeliso. Xa kudityaniswe oku kungentla kwenza kukwazeke ukuqonda ubulula besenzo esoyikisayo nesiphembelela ukuba bobuphi na ubugcisa obungasetyenziswa.

#### Ubugcisa obuphezulu bokwenza izenzo ezizizoyikiso kubuso

UThomas (1995:169) uphawula ukuba ngokukaBrown noLevinson, isigqibo sokuqala ukwenziwa kukwenza okanye ukungenzi isenzo esisisoyikiso. Ukuba isithethi sigqiba kwelokwenza isenzo esisisoyikiso, zine izinto ezinokwenzeka: a) sisithathu seeseti zobugcisa obuphezulu obuchaziweyo; oko kukuthi, ukwenza isenzo esisisoyikiso kubuso ngokuchaziweyo ngaphandle kokulungiselela; ukwenza isenzo esisisoyikiso kubuso ngokuchaziweyo ngokusebenzisa intlonelo evumayo, ukwenza isenzo esisisoyikiso kubuso ngokusebenzisa ubuso obungavumiyo; kunye neseti yobugcisa obungachazwanga. Ukuba isithethi sigqiba ukuba umyinge wesoyikiso kubuso mkhulu, singagqiba ukuba siphephe isenzo esisisoyikiso kubuso ngokupheleleyo.

#### Ukwenza isoyikiso kubuso ngokungalungiseleliyo (ngokuphimiselayo)

UThomas uthi kukho iifektha zangaphandle ezithintela ukuba umntu athethe ngokungqalileyo. Uxoxa ukuba kule meko umntu angangqala kumyalezo ngaphandle kokucinga ngobuso bakhe nobo balo mntu athetha naye ngakumbi kumaxa engozi.

UThomas (1995) uphawula ukuba ezinye imeko apho kungekho nzame zokukhathelela ubuso kuxa kukho umahluko omninzi kwiwonga lezithethi. Kumaxesha amaninzi umthabathi-nxaxheba angasoloko esebenza ukuthetha ngokungqalileyo. UThomas uxoxa ukuba kwimizekelo ayinikileyo yentetho ephinyiselweyo akukho namnye ofana noluhlu oluchazwe nguBrown noLevinson.

#### Ukwenza isoyikiso kubuso ulungiselela (intlonelo evumayo)

UThomas uthi ufumanise ukuba ngokwethiyori kaBrown noLevinson xa uthetha nomntu ungazibeka kwimeko yobuso obuvamayo bakhe ngokusebenzisa intlonelo evumayo. UThomas uxoxa ukuba uBrown noLevinson (1987 [1978]:101-29) banoluhlu lobugcisa bentlonelo evumayo nabaluelise ngokusebenzisa iilwimi ezininzi ezahlukeneyo. Obu



bugcisa uBrown noLevinson babubeka ngolu hlobo: i) ukusebenzisa umqondiso wokufana nye, ii) ukuvakalisa umdla komnye, iii) ukufumana okufanayo, iv) ukufuna ukuvumelana, v) ukuphepha ukungavumelani, vi) ukukhuthazeka, vii) nokunika uvelwano. UThomas uphawula ukuba obu bugcisa buvumayo bukaBrown noLevinson buhambelana ngokupheleleyo nemithetho siseko yentlonelo kaLeech.

#### Ukwenza isoyikiso kubuso ulungiselela (intlonelo ekhanyelayo)

UThomas uxoxa ukuba intlonelo ekhanyelayo ibhekiselele kubuso obukhanyelayo bomphulaphuli obulangazelela ukuba ulangazelelo lomphulaphuli lungaphazanyiswa okanye lungathintelwa, luyekwe luhlale lukhululekile njengendlela afuna ngayo umphulaphuli. Intlonelo ekhanyelayo ivela kusetyenziso lophawu lwentlonelo oluqhelekileyo, uphawu lwentobeko, ukucutha unyanzeliso nezinye. UThomas uthi uBrown noLevinson benze uluhlu lobugcisa obulishumi obunjengokungathethi ngokungqalileyo, isikhokelo, ukucutha unyanzeliso, ukunika intobeko, ukuvuma unyanzeliso nokucela ukuxolelwa, imbono yomgama, ukuvakalisa isoyikiso kubuso njengomthetho ovunyiweyo, nokuqhuba uthethe ngokuphimiselayo usazi ukuba lityala oya kuliphendula.

#### Ukwenza isoyikiso kubuso usebenzisa intlonelo engachazwanga

UThomas (1995) uthi uBrown noLevinson baqhuba badwelise obunye ubugcisa bokwenza ngokusebenzisa intlonelo engachazwanga. Uthi ezi zibandakanya ukukrobisa, ukusebenzisa izikweko, ukungacaci, nokungagqibeleli.

#### Ukungasebenzisi isoyikiso kwaphela

UThomas uxoxa ukuba oku kuyazichaza nanjengoko kukho amaxesha okanye imeko apho umntu angafuni kuthetha nto ngenxa yokuba isisoyikiso kubuso bomphulaphuli. Uqhuba athi uBrown noLevinson ababuxoxi obu bugcisa kuba bebanga ukuba akukho nto ingako yokuthetha ngokungathethi. Kodwa uthi uTanaka (1993) uxoxa ngentlobo ezimbini zongafuni ukuthetha nabanga ukuba zilandela okwaveliswa nguBonikowska (1988) kokunganyanzelisi ukukhetha. UThomas uxoxa ukuba kukho amaxesha apho isithethi singafuni ukuthetha nto tu kwaye sifuna ngokunyanisekileyo ukuwuyeka lo mcimbi, kwaye kukho amaxa apho umntu agqiba ukuba angathethi nto kodwa anqwenele ukufezekisa ela futhe beliza kuphunyezwa yintetho ukuba ibiyenziwe.



UThomas uphawula ukuba uTanaka (1993:501) uzibiza ezi ntlobo njengokunganyanzelisi ukhetha okunyanisekileyo (OOC-genuine) nokunganyanzelisi ukhetha ngobugcisa (OOC-strategic) nakuchaza ngolu hlobo:

'OOC-genuine:	<i>S does not perform a speech, and genuinely intends to let the matter remain closed.</i>
	<i>S/he does not intend to achieve the perlocutionary effect</i>
OOC-strategic:	<i>S does not perform a speech act, but expects A to infer her/his wish to achieve the perlocutionary effect.'</i>

UThomas (1995) wongeza eyakhe intlobo yesithathu yokuba kubakho imeko apho kulindelwe kakhulu ukuba kuthethwe into, kuthi xa ingathethwa loo nto ilindelweyo, nokungathethi oku kube sisenzo esisisoyikiso esikhulu kubuso.

#### Ugxeko lukaBrown noLevinson

UThomas (1995) uxoxa ukuba umsebenzi kaBrown noLevinson ube nempembelelo enkulu kwaye kungoko ungakhange ube uyasinda kugxeko. Ukuchazwa kwezoyikiso kubuso kuchaza ukuba isenzo soyikisa ubuso besithethi okanye bomphulaphuli; kodwa izenzo ezininzi zingabonakala njengezoyikiso kubuso besithethi nomphulaphuli ngaxeshanye. Unika umzekelo wesingxengxeko ukuba ungesoyikiso kubuso besithethi ngendlela ebonakalayo, kodwa singabonakala njengempoxo kumphulaphuli.

UThomas uhambisa athi uBrown noLevinson babanga ukuba intlonelo evumayo kunye nentlonelo ekhanyelayo azayamenanga. UThomas ubanga ukuba intetho enye inganako ukubhekiselela kwintlonelo evumayo okanye ekhanyelayo ngaxeshanye.

UThomas (1995) uthi imodeli kaBrown noLevinson ibonakala ngokungathi ithelekelela ukuba xa umyinge wokoyikisa ubuso umkhulu, umyinge wokungangqali nawo uba mkhulu. Oku ukuphikisa ngokuthi uThomas, mininzi imizekelo ekhoyo nebonakalisa ukuba iintetho eziphinyiselwayo kwaye kukwafunyaniswa ukuba izithethe ziyahluka kubudlelwane bexesha elide nakumaqelana athile.

UThomas uthi uBrown noLevinson baxoxa ukuba iintetho ezithile zizizoyikiso kubuso ngokudalwa, njengoLeech obanga ukuba iintetho ezithile azinantlonelo ngokudalwa.



UThomas uxoxa ethabatha koku ukuba xa besitsho, kungakho iintetho ezingenazoyikiso kwaphela kubuso. Koku, uzixhasa ngokuthethwa nguDascal (1977:315) akubiza ngokuba lunyanzeliso lwencoko - kokuba ngokuthetha nomnye umntu sele ungene kumhlaba wakhe. Ngako oko, ukuthetha okanye ukungathethi nto kunakho ukuba nesoyikiso kubuso.

### Intlonelo ibonwa njengemvumelwano yencoko

UThomas uthi ngokukaFraser (1990), abantu bathintelwa kunxibelelwano ngakubiza ngokuba yimvumelwano yencoko-eyingqiqo abantu abayizisa kunxibelelwano lwezithethe, amalungelo kunye nonyanzeleko olufumaneka kolo nxibelelwano. UThomas uphawula ukuba uFraser uthabathe indlela yelingwistiki yasekuhlaleni kwintlonelo nengathatyathwanga nguLeech (1980 [1977] & 1983) noBrown noLevinson (1983 [1978]). UThomas uthi uLeech, noBrown noLevinson baqwalasele ukuba abantu basebenzisa umyinge wentlonelo ngokweemfuneko zesiganeko okanye zemeko abazifumana bekuyo bona.

Kodwa kwalapha kuThomas uFraser (1990:232) ucatshulwa ephawula ukuba izithethe zentlonelo ziyaphindwa zixoxwe ngokwembono yabathathabathi-nxaxheba nalapho kunqondwa izinto ezinjengewonga, amandla, kunye nendima yesithethi ngasinye, kunye nobume bemeko leyo. UThomas uxoxa ukuba imodeli kaFraser iluphahla nje xa ithelekiswa nezo zikaLeech noBrown noLevinson kwaye kunzima ukwazi ukuba ingasebenza njani xa isetyenziswa.

### Intlonelo ilinganiswa kwisikali sepragmatiki

UThomas (1995:177) uthi uSpencer-Oatey (1992:30-3) uxoxa ukuba indlela uBrown noLevinson (1987 [1978]) noLeech (1983a) abazakhe ngayo iithiyori zentlonelo bazishiya zivulelekile ukuba zigxekwe ngokuba zingamawexuwexu ngokwenkcubeko. Ukujongana nale ngxaki, uSpencer-Oatey (1992:30) uvelise iseti yezintlu ezintathu ezingashwankathela uphando kwintlonelo:

1. Imfuno yokukhathalelwa	Ulawulo	unyanzeliso
2. Imfuno yokuxabiseka	Imvume	ugxeko
	Umdla/ukukhathala	ukungabinamdla
3. Imfuno yophawu lonxulumano	Ukubandakanyeka	ukungabandakanyeki
	Ukulingana	ukuba phezulu/ukuba sezantsi



USpencer-Oatey (1992) uxoxa ukuba abantu bangakhetha amanqaku kwisikali ngokwenkcubeko yabo kwaye nangemeko leyo abasebenzela phantsi kwayo. Kungoko ecatshulwe nguThomas (1995: 177-178) esithi ngaphandle kweendlela ezahlukeneyo:

*'these various researchers have one thing in common: they all assume that face needs lie universally at set points on each of the relevant dimensions ... However, I contend that in different circumstances, different options may be favoured, and that factors such as type of speech act and cultural variation will influence which point on the dimension is preferred.'*

## 2.4 REITER (2000)

UReiter (2000) uthi ukuba umntu uthetha ngentlonelo, oko kubhekiselele kuluntu. Nangona isenzo sentlonelo singathatyathwa njengokuziphatha okwenziwa ngumntu omnye, esi senzo sivela ekuhlaleni ngenxa yokuba sixhomekeke ekuhlaleni okokuqala kwaye sisetyenziselwa ukwakha unxibelelwano lwasekuhlaleni. Ukuze isenzo sibonakale njengesinentlonelo kufuneka ukuba senziwe kumgagatho othile, mgagagtho lowo ungaphaya kwesenzo eso kodwa siyakwazi ukubonwa ngumenzi nomphulaphuli okanye umntu wesithathu onokubakho kolo nxibelelwano. UReiter uxoxa ukuba lo mgagatho usekelwe kuxabiseko okanye isithethe esihlangeneyo nesithe safunyanwa ngumntu ngamnye esemncinane njengenkqubo yokukhuliswa ngokwasekuhlaleni. Uthi ezi zithethe noxabiseko ngokuhlangeneyo, njengokuthobela abantu abadala, umgama esiwugcinayo phakathi kwethu nabanye abantu ukuze sizive singcono, zifakwe kuthi sisebancinane kwaye kungoko kuxhomekeka kwindlela yomntu ngamnye ukuchaza ingqiqo.

UReiter (2000) uqhuba axoxe ukuba intlonelo ayilophawu oluvela kwisenzo ngokwaso kodwa ibandakanya ubudlelwane bonxibelelwano, budlelwane obo busekelwe kumgagatho ekwabelwana ngawo, nophuhliswe kwaye uveliswe ngabantu kumaqela asekuhlaleni. Ngokomgagatho womntu ngamnye, intlonelo imelwe ziindlela ezininzi ezahlukeneyo nalapho umenzi enokwenza isenzo kwimeko yomgagatho wokwabelana. Lo mgagatho ungohlangeneyo kwaye uqhelekile kubantu beqela elithile kodwa ungohluka kwabanye abantu abakwamanye amaqela okanye kolunye udidi kwakwiqela elinye.

UReiter (2000) uthi kungoko intlonelo iyindlela yonxibelelwano lwasekuhlaleni, indlela ehlanganisa umntu ngamnye nasekuhlaleni. Ukuba nentlonelo okanye ukungabi



nantlonelo sisenzo esenziwa ngumntu okhetha ukusebenzisa eso senzo njengesixhobo esithile esisekelwe kwisithethe esihlanganisayo kwaye ukukhuthazeka kwakhe ukwenza isenzo kwakha unxibelelwano lwasekuhlaleni.

### Imithetho yentlonelo kaLakoff

UReiter (2000:6) uthi imvelaphi yethiyori yentlonelo ivela kwimiqathango yencoko neyaba yeyokuqala ekucaciseni izenzeko zentlonelo. Uthi owona msebenzi waba phambili kwaye wabaluleka kuphando lwepragmatiki ngumsebenzi kaGrice (1975) womthetho-siseko wentsebenziswano kunye neeMakzimu zencoko nezenza ingcamango yokuba oyena nobangela wencoko kukwabelana ngolwazi (Grice 1989:28). UReiter uthi uGrice wayexhalabe kakhulu ngengqiqo okanye ukungabi nangqiqo kokuziphatha kwincoko ngaphezu kwazo zonke ezinye iimpawu zencoko. Nangona umthetho-siseko wentsebenziswano ungayeelananga ngokuthe ngqo nentlonelo, ukwenziwa kwayo kubandakanya ukwayanyaniswa kwayo neminye imithetho-siseko njengomthetho-siseko wentlonelo, eyakhelwe ukucacisa izenzeko ngokolwimi ezazingenakucaciswa ngumthetho-siseko wentsebenziswano.

UReiter (2000:7) uthi Lakoff (1973) wandise imbono kaGrice ngokuxoxa ukuba iigrama mazingacacisi kuphela ukusetyenziswa kwemiqathango yegrama kodwa mazibandakanye iifektha zepragmatiki. Ucatshulwa nguReiter esithi:

*'the pragmatic component is as much a part of the linguist's responsibility as is any other part of grama.'*

ULakoff (1973) ubanga ukuba imiqathango yepragmatiki ingasivumela ukuba sazi ukuba zeziphi na iintetho ezisecaleni kwaye ungaphenduli kwingxaki yesemantiki okanye isintaksti kodwa unike ingcaciso yepragmatiki. Kungoko ke uLakoff edibanisa iimakzimu zencoko zikaGrice kunye nemithetho yakhe yentlonelo ukuze ajongane nobuchule bepragmatiki.

UReiter (2000) uthi uLakoff (1975) wavelisa imiqathango yentlonelo ngolu hlobo:

- ❑ isithethe: ukuzigcina ukude kunabanye abantu
- ❑ ukuthobela: ukunika ezinye iindlela
- ❑ ubukholwane: ukubonakalisa uvelwano



UReiter uxoxa ukuba nangona uLakoff engazange akuxele ukuba yintoni intlonelo, ngokuthabatha kwimiqathango yakhe, ingakukungazibhakaxi kwiindawo zabanye abantu. Ukuyekela umphulaphuli ukuba azithabathele ezakhe izigqibo kwaye umenze azive kamnandi, ngenxa yokuba intlonelo ibonakala ngokungathi kukunqanda ungquzulwano. Intlonelo ichazwa nguLakoff (1979:64) njengesixhobo sokucutha ungquzulwano kunxibelwano lwabantu.

ULakoff (1973) kuReiter (2000:7) ubanga ukuba iimakzimu zikaGrice zingena phantsi komqathango wokuqala wakhe wepragmatiki, ngenxa yokuba zigxininise kucaciso lwencoko. Uphinda abange ukuba ucaciso luphantsi komqathango wokuqala wentlonelo othi musa ukunyanzelisa kwaye lo mqathango wencoko ungajongeka njengophantsi komthetho wokuqala wentlonelo kuba injongo ikukunxibelelana ngomyalezo kwixesha elifutshane kangangoko kungekho bunzima bungako, ngaphandle kokunyanzelisa kumphulaphuli. Kungako oko ecingela ukuba imithetho yencoko iluhlobo olunye nemithetho yentlonelo kwaye ngenxa yokuba uGrice ethabatha imithetho yakhe yencoko njengesebenza jikelele, olu hlobo lwentlonelo lusebenza jikelele.

UReiter (2000) uxoxa ukuba xa kujongwa ukwakhiwa kwakhona kwemithetho yakhe, ayiniki nkcazo yesigama asisebenzisayo, endaweni yoko ubonakala ngokungathi ulinganisa isithethe nokuzigcina ekude kunabanye abantu, ubukholwane nokubonakalisa uvelwano. Kanti ngaphandle kokuchaza ukuba sisebenza njani isithethe, ukuthobela nobukholwane, kunzima ukubona ukuba ingavakaliswa njani intlonelo kwiqela elithile, kwaye kungoko umntu engenakwenza amabango ajikelele ngengqiqo

UReiter (2000) uthi ngokukaBrown(1976:246) ingxaki ngohlalutyo lukaLakoff akasiniki thiyori ehlangeneyo ebeka imithetho yakhe yentlonelo kubume obucacisa indlela yayo ngokobudlelwane basekuhlaleni kunye nokulindelekileyo ngabantu njengabanxibelelani. UReiter uqhuba athi uFranck (1980) uphawula ngokugxeka iwonga lemithetho kaLakoff ukuba ngenxa yokubeka kwakhe imithetho yepragmatiki kumgagatho weminye imithetho yelingwistiki kungoko ilahlekelwa ngumahluko phakathi kwentsingiselo yesivakalisi kunye nomsebenzi wonxibelelwano.



### Umthetho-siseko kaLeech kunye neemakzimu zonxibelelwano

UReiter (2000:8) uthi uLeech njengoLakoff usebenzisa isakhiwo sikaGrice semithetho siseko yencoko kwaye ucacisa uhlalutyo oluphangaleleyo lwentlonelo ngemithetho siseko kunye neemakzimu kubume bepragmatiki apho intlonelo ibonwa njengefektha elungiselelanisayo kunxibelelwano. Esandisa umsebenzi kaGrice, uLeech wazame ukucacisa ukuba kutheni abantu benika intsingiselo ngendlela engangqalanga nje. UReiter uthi uLeech uyithabatha intlonelo njengesenzo sepragmatiki esingundoqo kukungathethi ngqo.

UReiter (2000) uqhuba athi elona nqaku libalulekileyo kwithiyori kaLeech yentlonelo kukwahlula phakathi kwenjongo engeyoyantetho yesithethi kunye nenjongo yasekuhlaleni yesithethi. Uthi, ngamanye amazwi, intetho yesithethi yenza oko kwenziwa ngentetho kunye nendawo isithethi esiyithabathayo njengokunyaniseka, ukuba nentlonelo, impoxo, njalo njalo. Oku ukucacisa ngobume bepragmatiki enobuciko bobhalo kunye nobuciko obuphakathi kwabantu. Zombini zakhiwe phantsi kwemithetho-siseko ethile. Intlonelo ithatyathwa kubume bobuciko obuphakathi kwabantu, nobumaqela mathathu emithetho-siseko: umthetho-siseko wentsebenziswano kaGrice othabatha iimakzimu ezine, umthetho-siseko wentlonelo, kunye nomthetho-siseko wempoxo kaLeech. UReiter (2000) uthi uLeech (1983) ubona umthetho siseko wempoxo njengomthetho siseko womyalelo wesibini novumela isithethi ukuba singabinantlonelo noxa sibonakala njengesinentlonelo. ULeech uxoxa ukuba isithethi sinempoxo ngokuthi saphule umthetho-siseko wentsebenziswano. Ngoko ke, umthetho-siseko wempoxo ungquzulana nomthetho-siseko wentlonelo, nangona uvumela umphulaphuli afikelele kwintetho ngokuzifunela intsingiselo eya kube ingangqalanga.

UReiter uxoxa ukuba uLeech akawuthabathi kuphela umthetho siseko njengonewonga elilingana nomthetho-siseko wentsebenziswano kodwa uwubona njengesizathu sokungathabathi iimakzimu zikaGrice. Umthetho-siseko wentlonelo kaLeech wakhiwe ngokobume obufanayo nomthetho-siseko wentsebenziswano ngokweemakzimu ozisebenzisayo ezinjengezi: ubuchule, isisa, imvume, ululamo, uvumelwano kunye novelwano, uReiter abanga ukuba kunzima ukuzilinganisa ngokwengxabiseko yomntu ngamnye.



ULeech (1983) ucatshulwa nguReiter echaza ukuba kunxibelelwano umthetho-siseko wentsebenziswano kunye nomthetho-siseko wentlonelo iyanxibelelana; umthetho-siseko wentsebenziswano neemakzimu zawo usetyenziselwa ukucacisa ukuba intetho ingatolikwa njani ukuvelisa imiyalezo engangqalanga; kube umthetho-siseko wentlonelo neemakzimu zawo usetyenziselwa ukucacisa ukuba kutheni oku kusetyenziswa ngangqali nje. Uqhuba axoxe uReiter ukuba uLeech njengoLakoff, uthi le mithetho siseko yomibini ingagquzulana kwaye xa kukho olo ngquzulwano isithethi singawuyeka omnye. ULeech (1983:82) uxoxa ukuba isithethi singayeka umthetho siseko wentlonelo sithabathe umthetho siseko wentsebenziswano, singabeka emngciphekweni ukugcina ukulingana kwasekuhlaleni kunye nobudlelwane bobuhlobo obusenza sikwazi ukucingela ukuba abanxibelelani bayasebenzisana.

UReiter (2000:9) uxoxa ukuba iimakzimu zikaLeech (1983:123) zineseti yezikali zepragmatiki ezithatyathwa ngumphulaphuli ekujongeni umyinge wobuchule okanye wesisa esifanelekileyo kuloo meko yentetho:

1. isikali sexabiso nenzuzo, esichaza ukuba isenzo sivavanywa njani sisithethi ukuba sibe nexabiso okanye sibe nenzuzo kwisithethi okanye kumphulaphuli;
2. isikali sokunganyanzelisiyo, kukangakanani ukwenziwa kwesenzo ngokukhetha komphulaphuli;
3. isikali sokungathi ngqo, esichaza ubungakanani bentelekelelo ebandakanyeka kwisenzo;
4. isikali segunya, esichaza umyinge womgama phakathi kwezithethi ngewonga eliphakathi kwabo;
5. isikali somgama wasekuhlaleni, esichaza umyinge wobumbano phakathi kwabathabathi-nxaxheba.

ULeech (1983) ucatshulwa nguReiter (2000) ephawula ukuba asizizo zonke iimakzimu zakhe ezilingana ngokubaluleka. Uxoxa ukuba imakzimu yobuchule ibalulekile kunemakzimu yesisa, kwaye imakzimu yemvume inamandla kunemakzimu yolulamo. Kungoko esithi ingqiqo yakhe yentlonelo igxininise kumphulaphuli kunesithethi. UReiter ukuphikisa oku ngokuba akucacanga ukuba umntu angakubona njani ukuba imakzimu yobuchule igxininise kakhulu kumphulaphuli kunemakzimu yesisa, kwaye kungokunjalo nakwiimakzimu yemvume nolulamo. UReiter uqhuba axoxe ukuba oku kuxhomekeke kwinkcubeko ngenxa yokuba iinkcubeko zithanda ukubeka uxabiseko kwiimakzimu



ezahlukeneyo. Nangona uLeech ekuqonda ukwahlukana ngokweenkcubeko kwalo mba, ubume bethiyori yakhe abuguquki, kwaye kungako oko uReiter (2000:10) exoxa ukuba ngaphandle kokuqonda ukuba zahluka njani na iimakzimu ngokwenkcubeko, kunganzima ukuzisebenzisa

UReiter (2000) uqhuba axoxe ngokugxeka umsebenzi kaLeech ngokuthi uLeech uyasibonisa ukuba imakzimu nganye ineemakzimu ezisezantsi, kungoko ke imakzimu yobuchule inemakzimu esezantsi (a) yokucutha ixabiso komnye, (b) nokunyusa inzuzo komnye. Kwimakzimu yesisa kukho (a) imakzimu esezantsi yenzuzo kubuqu, kunye (b) neyokonyusa ixabiso kubuqu. Nezinye iimakzimu zilandela le ndlela ngeemakzimu ezisezantsi. ULeech uyakuchaza ukuba kwimakzimu nganye, imakzimu esezantsi engu (b) ibonakala ingabalulekanga kakhulu kunemakzimu esezantsi engu (a). UReiter uxoxa ukuba uLeech uyabanga ukuba kungoko kukho umthetho othe gabalala wokuba intlonelo ekhanyelayo inzima kunentlonelo evumayo. UReiter uthi kwakhona oko kunengxaki yeenkcubeko ezahlukeneyo kuba iinkcubeko ezahlukeneyo zingohluka ekuvavanyeni imakzimu nganye esezantsi.

UReiter (2000:10) uthi uLeech usinika umahluko phakathi kwakubiza ngokuba yintlonelo epheleleyo kunye nenxulumeneyo. Le yokuqala inesibonda esikhanyelayo kunye nesivumayo ngenxa yokuba ezinye iintetho ezinjengezinikezelo zinentlonelo eninzi ekubeni ezinye ezinjengemiyalelo zingenantlonelo kwaphela. Uthi uyibona intlonelo evumayo njengendlela yokunyusa kakhulu ukuntloneleka konxibelelwano lwentlonelo kwaye intlonelo ekhanyelayo njengendlela yokucutha ukungantloneleki konxibelelwano olungenantlonelo.

UFraser (1990) ecatshulwa nguReiter (2000:11) uphawula ingxaki ngale ndlela yohlalutyo kaLeech kuba uLeech ubanga ukuba iintlobo ezithile zentetho zinentlonelo okanye azinantlonelo. UFraser uthi ingxaki kukuzama ukuchaza isenzo ukuba sinentlonelo eninzi okanye asinantlonelo ngaphandle kokuqaphela inkcubeko kunye nobume kwimeko leyo. UReiter wongeza ngelithi enye ingxaki enkulu ngale ndlela yohlalutyo kaLeech neveliswe zingcali ezininzi (Dillions et al. 1985; Thomas 1986); Brown and Levinson 1987; Lavandera 1988; Fraser 1990 kunye noTurner 1996) kukuba ushiya kuthe gabalala kumbuzo wokuba mingaphi imithetho siseko kunye neemakzimu ezingafuneka ukumelana nezenzeko zentlonelo, kuba ngokwethiyori ubungakanani beemakzimu abugqibeki.



### Ithiyori yentlonelo kaBrown noLevinson

UReiter (2000:11) uthi ithiyori kaBrown noLevinson yentlonelo yeyokuqala ukuba nesakhiwo kwaye ithatyathwe kwizimvo zeengcali ezifana noGrice. Ezi ngcali zithe zaphanda iilwimi ezahlukeneyo nezingayamenenga ezinjengesingesi, isiTamil kunye nesiTzeltal. Zisebenzise iimakzimu zencoko ezibonwa njengezikhuthaza intlonelo njengesiseko sophando lwazo. UBrown noLevinson baphawule izinto ezifanayo kubugcisa belingwistiki obusetyenziswa zizithethi kwezi lwimi zintathu kwaye baphonononga ukusetyenziswa kwazo nakwezinye iilwimi, kungako oko beqikelela ukuba intlonelo ikho jikelele njengefektha elungelelanisayo kulwananiselwano ngencoko. UReiter uchaphula uBrown noLevinson:

*'one powerful and pervasive motive for not talking Maxim-wise is the desire to give some attention to face... Politeness is then a major source of deviation from such rational efficiency, and is communicated precisely by that deviation.'* (1978:100)

UBrown noLevinson (1978) basebenzise umntu ongumfuziselo, ochazwa nguReiter njengomntu othetha ulwimi lwendalo ngokugqibeleleyo nonezakhiwo ezaneleyo zengqiqo nezingamenza akwazi ukuqika ngokufanelekileyo nangokwanelisayo ukumelana neemfuno zakhe nobuso. UReiter ubanga ukuba undoqo wengqiqo kwithiyori kaBrown noLevinson luluvo lobuso nalutolika ngokufanayo noGoffman (1967).

### Ubugcisa bentlonelo

UReiter (2000) uthi uBrown noLevinson (1987) baqikelela ukuba bonke abantu abadala kuluntu bacingela ubuso babo, oko kukuthi, imbonakalo yabo abayibeka phambi kwabanye abantu kwaye baqaphela ukuba nabanye abantu banezi mfundo zobuso. UReiter uthi bakuhlula kubini ubuso nalapho babanga ukuba bukho kwilizwe jikelele. UBrown noLevinson bathi obu buso busoloko buziimfuno zabantu kunxibelelwano. Ubuso obukhanyelayo babuchaza njengemfuno yomntu yokungafuni ukuthintelwa ngabanye ukuba bakwazi ukukhululeka ukwenza ngaphandle kokunyanzeliswa. Ubuso obuvumayo babuchaza njengokuba kuxa umnqweno womntu ikukuba athandwe ngabo akufutshane nabo abanokuncoma kwaye baphumeze ubuqu kunye nokuziphatha kwalo mntu. UReiter uxoxa ukuba ubuso buxhomekeke kwinkcubeko kunye neqela lasekuhlaleni umntu ayinxalenye yalo. Uthi loo nto iba sisimbo umntu asisebenzisayo ukuphila neli qeli lakhe.



UReiter (2000) ucaphula uBrown noLevinson xa bephawula ngobuso ukuba:

*'Face ... something that is emotionally invested, and that can be lost, maintained or enhanced, and must be constantly attended to in interaction' (1978:66)*

UReiter uhambisa athi uBrown noLevinson babanga ukuba ngenxa yokuba iimfuno zobuso bomntu ngamnye zixhomekeke kwizenzo zomnye umntu, kusemdleni womntu wonke ukuba asebenzisane nomnye umntu ukugcina ubuso bomntu ngamnye. UBrown noLevinson becatshulwa nguReiter uthi uBrown noLevinson babange ukuba ingqikelelo yobuso kunye nokuziphatha ngengqiqo kwabantu ukwanelisa iimfuno zobuso zizakhiwo zobuntu jikelele.

UReiter uthelekisa okutshiwo nguLeech nokuba izenzo ezithile zonxibelelwano zinentlonelo enkulu okanye azinantlonelo kwaphela, nokuveliswa nguBrown noLevinson kokuba izenzo ezithile ziyazoyikisa iimfuno zobuso babathabathi-nxaxheba bobabini. UReiter uthi zombini ezi ngcali ziyavumelana ukuba kukho izoyikiso ezithile kwiimfuno ezithile zobuso. Kanti, uthi ukufumana inzuzo okanye ukuxabiseka kukaLeech okanye ukoyikisa okanye ukungoyikisi kukaBrown noLevinson, kuxhomekeke kubume bethiyori abayisebenzisela ukucacisa izenzeko zentlonelo.

UBrown noLevinson (1978) bazithabatha izoyokiso kubuso njengezenzo ezingahambelaniyo nobuso obukhanyelayo okanye obuvumayo bomphulaphuli kunye/okanye isithethi. UReiter uthi isicelo, imiyalelo, izoyikiso, kunye neengcebiso yimizekelo emele izoyikiso kubuso obukhanyelayo ngenxa yokuba isithethi siyalwenza ucinizelelo oluthile kumphulaphuli ukuba makasenze okanye angasenzi eso senzo. Ukubulela okanye ukwamkela umnikelo kungabasisoyikiso kubuso obukhanyelayo besithethi kuba kungatolikwa njengendlela yokuqonda ityala kwaye kungoko isithethi singabonakala ngokungathi sithoba ubuso baso. Okwesibini, kukuba isithethi siya kunyanzeleka ukuba samkele ityala kwaye siya kugabadela kubuso obukhanyelayo bomphulaphuli.

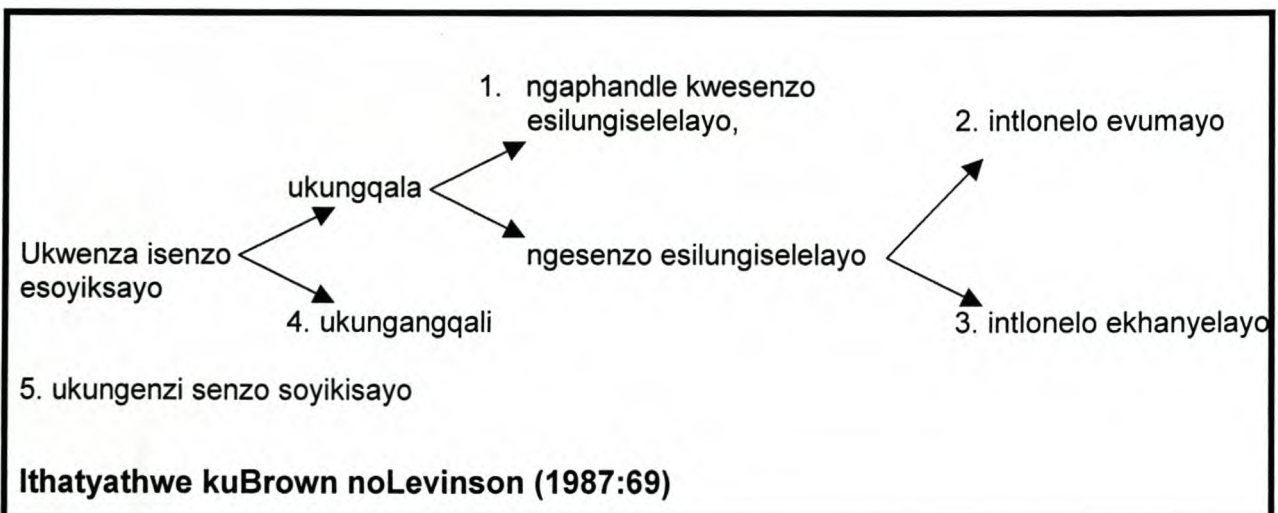
UReiter (2000) uthi izingxengxezo kunye nokwamkela izincomo zibonakala njengezenzo ezizizoyikiso kubuso obuvumayo besithethi ngenxa yokuba isithethi siya kubonakala ngokuthi siyazisola ngokwenza izenzo ezisisoyikiso kwaye kungoko uya kuba wonakalisa ubuso bakhe. Okwesibini, isithethi singaziva ngokuthi kufuneka sibuyekeze isincomo



ngendlela ethile. UReiter uxoxa ukuba uBrown noLevinson bacinga ukuba unxibelelwano phakathi kwabantu lunezenzo zonxibelelwano eziqulathe izoyikiso kubuso besithethi okanye bomphulaphuli. Uthi kungoko uKasper (1990:195) akubeka elubala ukuba uBrown noLevinson baluthabatha unxibelelwano ngokungathi kukuziphatha okuxambulisanayo nokunengozi kwisiseko sako.

UReiter (2000) uthi njengoLeech, uBrown noLevinson (1978:79) banezikali ezenzelwe ukuvavanya umyinge wentlonelo efunekayo kwimeko ethile. UBrown noLevinson babanga ukuba isithethi sivavanya umsebenzi ofunekayo wobuso ngezintlu zasekuhlaleni ezintathu ezizimeleyo nezithatyathwa kwinkcubeko, nababanga ukuba zisetyenziswa jikelele. Eyokuqala ngumgama wasekuhlaleni phakathi kwesithethi nomphulaphuli, nalapho isithethi nomphulaphuli bakwisikali somahluko oxwesayo. Eyesibini liwonga phakathi kwabanxibelelani nalapho isithethi nomphulaphuli babekwa kwisikali somahluko ohlayo. Ukuze olwesithathu uluhlu ibe kukubekwa kwinqanaba elithile lomyinge wonyanzeliso kwinkcubeko ethile neyahluka ngokwenkcubeko nganye. Ixabiso lezi zintlu zintathu liyadityaniswa ukuze kwaziwe ukuba ngumsebenzi ongakanani na wobuso omawenziwe.

UReiter (2000) uthi abanxibelelani bakhetha phakathi kweendidi ezintlanu zobugcisa ukuphepha okanye ukuthibaza izenzo ezoyikisayo.



UReiter (2000) uxoxa ukuba ezi ntlobo zintlanu zobugcisa zidweliswe ngokomyinge wentlonelo ebandakanyekayo. Uthi umngciphekiso wesoyikiso kubuso ukhula ngokuya unyuka ukusuka ku-1 ukuya 5. Uxoxa ukuba uhlobo lobugcisa lokuqala lusetyenziswa xa kungekho kulahlekelwa bubuso; umthabathi-nxaxheba akathandabuzi ngeenjongo zonxibelelwano zesithethi. UReiter (2000) uthi uBrown noLevinson (1987:69) babanga



ukuba akukho senzo silungiselelayo ngenxa yokuba abanxibelelani bangaba bayazana kakhulu okanye kuba amanye amabango empumelelo abaluluke kakhulu kunobuso. UReiter uxoxa ukuba kungoko isenzo siya kwenziwa ngokungqalileyo, ngokuqondakalayo, ngokucacileyo nangokungenamathandabuzo, kungqina iimakzimu zikaGrice. Iintlobo zobugcisa zika-2 no-3 zibandakanya isenzo sokulungiselela: isithethi sizama ukugcina ubuso baso kangangoko kwaye ngaxeshanye sithibaza isoyikiso esingakhona sesenzo. Ubugcisa besine busebenza xa umngciphekiso wokulahlekwa bubuso umkhulu: isenzo sonxibelelwano siyathandabuzisa. Ukungenzi senzo soyikisayo kwayanyaniswa kakhulu nokungahambi ngokweemakzimu zikaGrice nalapho intsingiselo ixoxwa ngeempawu zencoko.

UReiter ubanga ukuba ukwahlula kukaBrown noLevinson (1978) phakathi kwentlonelo ekhanyelayo kunye nevumayo kuyelelene neengqikelelo zikaGoffman (1967) zezithethe zokuphepha nokwenza, nalapho izenzo zibonakalisa umgama nokubandakanyeka komphulaphuli kunxibelelwano. UReiter uxoxa ukuba uBrown noLevinson babona ezi ndlela zimbini zokuvakalisa intlonelo njengezihambelanayo ngenxa yokuba intlonelo evumayo iphawulwa ngemvakalelo yokufezekiswa kunye nokunconywa kokuziphatha komphulaphuli ngokumenza ukuba abe yinxalenye yeqela. Kwelinye icala, intlonelo ekhanyelayo igxininise kakhulu kwiimfuno zobuso bomphulaphuli nezifuna ukunganyanzelisi kwaye ziphawulwa ngokuzithemba kunye nokuba semthethweni.

UReiter (2000:15) uthi uBrown noLevinson (1987:67) babanga ukuba xa ucinga ngentlonelo, intlonelo ekhanyelayo ivela kuqala ngaphandle kokuqonda nabanga ukuba yeyona ndlela siyiqhelileyo isemthethweni yentlonelo. Le mbono uthi ivakaliswa kakuhle nguLeech (1983:13) nabanga ukuba intlonelo ekhanyelayo inobunzima kunentlonelo evumayo. UReiter uxoxa ukuba nangona iimpawu zentlonelo ekhanyelayo nevumayo zikaLeech zingafani nezikaBrown noLevinson, kwezi nkcazo zombini zikho ingqikelelo zikaGoffman zokuphepha nokwenza.

UReiter uphinda athi uBrown noLevinson (1987:25) baphawula ukuba kuluntu oluxubeneyo luya kubonakalisa intlonelo evumayo nekhanyelayo kwaye mhlawumbi uluntu oluphezulu lubonakalise intlonelo ekhanyelayo ukuze oluphantsi ibe yevumayo. UReiter (2000) ugqibezela ngelokuba, nangona uBrown noLevinson bekuqonda ukubakho kwezi ndlela zentlonelo zombini kuluntu oluthile, bayakubona ukuba intlonelo ekhanyelayo ikhathalelwe kakhulu kunaleyo ivumayo.



## ISAHLUKO 3

### II-AKHAWUNTI

#### 3.1 INJONGO

Esi sahluko sijongene nemiba emibini yokuveliswa kwethiyori ehlangeneyo yobuyekezo lomfanekiso. Umba wokuqala lubuyekezo lomfanekiso ngobugcisa kwimeko yasesidlangalaleni nalapho kuphendlwa indlela ayakhe ngayo uBenoit (1995) ithiyori ehlangeneyo yobuyekezo lomfanekiso kubuciko basesidlangalaleni, ingakumbi kwimeko yezopolitiko. Isahluko ngasinye siya kuphendlwa ngocoselelo ukubonisa amanqanaba namanyathelo awathabathileyo uBenoit ukwakha le thiyori idibeneyo.

Kwincwadi yakhe, ***Accounts, Excuses, and Apologies: A Theory of Image restoration Strategies*** (1995), uBenoit uzibeka zicace izizathu zokuba makuphandwe ngokubanzi kwithiyori yobuyekezo lomfanekiso ngolu hlobo:

*'the communicative activity of excuse-making or image restoration deserves serious study not only because of pervades social life, but also because it serve an important function in our lives, by helping to restore our precious reputations.'*  
(Benoit 1995: p.vii).

Umba wesibini lubuyekezo lomfanekiso ngobugcisa obuthile kwimeko yasekuhlaleni nalapho kuphononongwa incwadi ehlelwe nguMcLaughlin, Cody noRead (1992), ***'Explaining One's self to others: Reason-giving in a s Social Context'***. Amanqaku ashwankathelweyo avela kule ncwadi abandakanya lawo abhalwa ziingcali ezinjengoRead (1992), uFurnham (1992), uTurnbull (1992), uWeiner (1992) kunye noCody noBraaten (1992) nabapeculule ubume beengcaciso zasekuhlaleni. UHoltgraves (1992) yena uqwalasele umba ophathelele kwii-akhawunti nentlonelo ukuze umba wesini kwintlonelo yee-akhawunti uqatshelwe ngoGonzales (1992).

#### 3.2 UBUYEKEZO LOBEKEKO KWIMEKO YASESIDLANGALALENI

Kweli candelo siza kunika ingqwalasela enkulu kumsebenzi kaBenoit (1995). UBenoit ubhale incwadi kwithiyori yobugcisa bokubuyekwezwa komfanekiso. Zine izahluko eziza



kuxoxwa kweli candelo, oko kukuthi, isahluko sokuqala esiyintshayelelo yakhe nalapho anika isindululo somasikulundele kule ncwadi. Ukusuka apho, siya kuxoxa banzi ngesahluko sesibini, esesithathu nesesine.

Umxholo wencwadi kaBenoit (1995) uneendlela zemo yonxibelelwano xa kuthe isithethi esithile kwafuneka ukuba sikhusele ubekeko lwaso. Esi sithethi singasebenzisa iindlela ezinjengokucutha, ukulungisa, okanye ukuphepha umonakalo onokuthi wenzeke kubekeko lwesithethi. Ngezi ndlela zingentla, abantu basoloko befuna ukukhusela nokugcina umfanekiso, ubekeko lwabo, okanye ukuthatyathwa njengobekekileyo. Ezi zizinto ezixabisekileyo kubume bokuziphatha komntu.

Ukuba umfanekiso, ubekeko okanye indlela athatyathwa ngayo umntu ibonakala isemngcuphekisweni yokubonakala njengembi, umntu uzama ngandlela zonke, asebenzise onke amaqhinga anawo esenza amatiletile okuzibonakalisa njengomsulwa okanye alivume ityala ebuyekeza isidima sakhe.

UBenoit (1995) ubanga ukuba akukho namnye umntu okanye umfundi othe wenza ithiyori yokucela uxolo nokungxengxeza kwidiskhosi yasesidlangalaleni. Uhambisa athi ukubone kuyimfuneko emandla ukuphuhlisa ithiyori ehlangeneyo okanye ethe gabalala yembuyekazo yomfanekiso okanye ubekeko lomntu. UBenoit uyakha le thiyori kuhlalutyo lwezingxengxezo nakumsebenzi othe wenziwa kwii-akhawunti. Kwakhona uhambisa athi akukho namnye umbhali othe wasebenzisa iingcinga zomnye xa ebephonononga lo mba. Uthi uyakholwa ukuba kumalinge okudibanisa ezi thiyori akukhange kubekho mizekelo yanelisayo ehambisana ngokupheleleyo nale thiyori yakhe ihlangeneyo.

UBenoit usebenze ngobuciko basesidlangalaleni ejonga iimpendulo, iindlela zokuzikhusela, iimpendulo kuhlaselo, wapeculula nohlaselo ngolukuhlo. Wenze umsebenzi ongumfuziselo kubugcisa bokubuyekeza umfanekiso womntu. Ubanga ukuba uyifake yonke imicimbi etsala umdla ngokuphathelele kucelo-xolo, izingxengxezo, nee-akhawunti. Oko kubandakanya ukuntsonkotha kweendlela zokuziphatha kwabantu, ukutyhutyhwa kwalo mba, nokwahlukahlukana komdla kubafundi nakubaphandi. Oku kumnika ibango lokuba athi le thiyori ihlangeneyo iyegqibeleleyo kunezo zibekwe ngokubekwa ngabaphandi abahlukeneyo.



### 3.2.1 Isahluko 1 sikaBenoit: Intshayelelo

Kwintshayelelo, uBenoit (1995) uxoxa ukuba abantu basoloko bezama ngazo zonke iindlela ukubuyisa udumo lwabo xa bathe benza okanye batyholwa ngokunxaxhileyo.

Unika izizathu ezine ezibanga le nto:

- (i) abantu bahlala kwihlabathi elinezinto ezimbalwa ukuba zingabonela bonke, ngako oko kufuneka ukuba basoloko bekhuphisana ngazo.
- (ii) ngenxa yeemeko ezingaphaya kwamandla abantu, bazifumana maxa wambi bengenakho ukuphumeza iimfanelo zabo.
- (iii) abantu baneziphako ezithi zibenze ukuba benze iimpazamo.
- (iv) nanjengoko abantu beneenjongo zabo eziphambili ezahlukeneyo, loo nto yenza ukuba kubekho ungquzulwano okanye ukruthakruthwano kwezo zithi zifane okanye zikhuphisane.

UBenoit (1995:1) usinika iindlela abathi abantu baziphathe ngayo xa bathe batyholwa ngokunxaxhileyo: bayahlasela, bayatyhola, bayangxolisa, bayakhalima, bayangcikiva, bayaphikisa, bakrokrole, bayasola, bavakalise ukungavumelani, nabanye abantu okanye izinto abathe bazithetha. Uthi ubuso, umfanekiso nodumo zezona zinto zibalulekileyo emntwini nakwabo bamngqongileyo.

Xa ubekeko lusemngciphekisweni, abantu baqale banike ii-akhawunti, bazikhusele, bazathuze, banike ingqiqo, izingxengxezo, bacele uxolo ngendlela abathe baziphatha ngayo.

UBenoit ubanga ukuba le ncwadi iphanda ngeempendulo zomlomo ezithi zonakalise ubekeko kuba izoyikiso kumfanekiso zinobungozi obuthi busasazeke ngeyona ndlela. Uthi ubekeko lubalulekile kwaye idiskhosi inawo amandla okubuyekeza ubuso bomntu.

Zininzi iindlela athi umntu azisebenzise ukuzikhusela xa esayanyaniswa nento okanye isenzo esinxaxhileyo. Okokuqala, umntu angasebenzisa ubugcisa obuthile bokunqanda ukuzisola okanye ukusola abanye abantu ngokuphika. UBenoit ukwahlulahlule ukuphika kwaba zididi ezininzi:



- (a) uphika ngokunyanzelisa ukuphika ngokuthi unike inkcazelo okanye ingxelo enobungqina obubeka ityala umtyholi okanye elinye iqela
- (b) ngamanye amaxesha, xa uphika unika ingxelo okanye inkcazelo enobungozi obude bubonakalise ukuxhoma izono okanye izenzo zakho komnye umntu. Ukuba lo mntu uphikayo uyavakala kakuhle kwaye sisamkeleka kubaphulaphuli isizathu sakhe, umtyholwa lowo ahlaziye igama.

Eyesibini indlela yobugcisa bokujongana nogxeko kukuhlasela umtyholi lowo. Apha umtyholwa usebenzela ukuba izithonga zokuhlasela kwakhe zivakale kumtyholi zide zithobe nesidima kwanokukholeleka kwakhe. Ngalo ndlela izityholo ziphelelwa lifuthe, kube kwelinye icala kubuyekwezwa ubekeko okanye isidima nodumo lwalo mntu. Ezi zithonga zingasebenza ukuphambukisa umdla wabaphulaphuli kundoqo lowo kujijiswana ngawo.

Okwesithathu, umntu angathi avume isityholo abe ngalo ndlela ubuyekeza isidima sakhe. Obu bugcisa bungacutha ubungakanani bobuzaza bomonakalo obunokwenzeka kubekeko nomfanekiso womtyholwa. Okanye angavuma ukuba usenzile isenzo esingalunganga kodwa abange ukuba ebengazimisela ukusenza ngolo hlobo eso senzo okanye sibe nomonakalo ololo hlobo. Ukuba ingozi okanye umonakalo wesenzo awukho kangako, umonakalo kubuso okanye ubekeko lomtyholwa lungacutheka.

Okwesine, kukungxengxeza ngokunxaxhileyo okwenzileyo. Apha kusebenza ukunyaniseka kuphela. Kufuneka ukuba umntu ongxengxeyo azibonakalise ukuba udanile ngalo nto athe wayenza, okanye abonakalise ukuzohlwaya ngesenzo sakhe esinxaxhileyo. Kufuneka abongoze ade athabathe amanyathelo okulungisa loo nto inxaxhileyo. Le ndlela ibonakalisa ukuba lo mntu utyholwa ngokugwenxa uthabathe uxanduva lokuyilungisa loo nto, ebonakalisa ukuzisola kwaye afunge ukuba akangeze aphinde ayenze loo nto.

UBenoit (1995) uthi kukho imizekelo emininzi enokusetyenziswa ngumntu ekuphuhliseni ukusebenza kwethiyori yobuciko bokungxengxeza, ukunika i-akhawunti, nokucela uxolo. Uthi loo mizekelo icacisa ukuba isenzo sokuthetha xa ulungisa ubekeko olwanakalisiweyo yinto eqhelekileyo. Kuba izisolo zihlala zisenziwa kuluntu luphela kwaye ngenxa yokubaluleka kobuso kumntu wonke, kufuneka ukuba umntu azame ukuzicoca ngokusebenzisa idiskhosi, nto leyo eqhubeka kubomi bethu basesidlangalaleni



kwanobangasese. Utsho esithi kungenxa yesi sizathu ukuba kufuneke lo mba uphandwe nzulu.

Kungako oko, uBenoit esixelela ngendlela ayakhe ngayo ithiyori edibeneyo yobuyekezo lobekeko. Uyiqa ngokusinika imvelaphi yethiyori nganye athe wayisebenzisa ukwakha le yakhe. Uthi azicukuceze ezi thiyori ezidwelisa ukubonakalisa indlela eziphuhlise ngayo. Apha ngezantsi siza kuziphonononga ezi thiyori ngendlela azishwankathele ngayo uBenoit kulo msebenzi wakhe.

### **3.2.2 Isahluko 2 sikaBenoit: indlela zobuciko kubuyekezo lomfanekiso**

UBenoit (1995) uhlale iindlela zobuciko kubuyekezo lomfanekiso. Upeculule imisebenzi kaRosenfield (1968), uWare noLinkugel (1973), uBurke (1970) noRyan (1982). Lukho nolunye uphando athe walujonga kuhlalutyo lobugcisa bokubuyekeza umfanekiso womntu olunjengemisebenzi kaDorgan (1972), Hahn noGustains (1987), Benson (1988), noBenoit, Gullifor noPanici (1991). Kukule misebenzi apho ebevavanya le thiyori yobuyekezo lobuso bomntu nanjengoko kubonakala ukuba ibe yethanda ukuchaza kunokuba ibe yemiselweyo. Oko kukuthi, indlela ekuphandwa ngayo imbuyekezo yomfanekiso ijolise ekubonakaliseni iindidi kunokunika iingcebiso malunga nokusetyenziswa kwezi ndidi. Kwinqanaba lesibini, uBenoit uthi iindlela zophando ezininzi zokubuyekeza umfanekiso okanye ubuso bomntu zizimele kwaye zigxininise ekuchazeni izakhiwo zobuciko bokungxengxeza kunokuba zinike umqondo ophangaleleyo wediskhosi yokubuyekizwa komfanekiso.

#### Uphando lokuqala kwidiskhosi yokuzikhusela

UBenoit uphendla uphando olwenziwe kwidiskhosi yokuzikhusela. Uphawula ngemisebenzi kaBaskerville (1952) noMcGuckin (1968) ukuba ayigxininisi kubuyekezo lomfanekiso, kodwa uMcGuckin uyayixoxa ingqiqo ye-ithosi. UBenoit usichazela ngoJackson (1956) omsebenzi wakhe uphuhlise kuhlalutyo oluthe gabalala lukaMaloney (1955). UJackson usinika iimo ezine ezinokusetyenziswa ekuzikhuseleni: (i) ukunika imbali ngokwenzekileyo, (ii) ukuchaza utshutshiso njengolungalingana, (iii) ukusebenzisa izithuko kutshutshiso, (iv) nokuzincoma kangangoko. UBenoit ugqibezela athi olu phando lokuqala lokhuseleko lobuciko alusiniki thiyori ekuqondeni ngolu hlobo lwediskhosi.



*'It is worth noting that as early as the mid-1950's it had been recognised in rhetorical criticism that attacking the opposition was a viable strategy' (Jackson, 1956, kuBenoit 1995:10).*

### Ufaniso lukaRosenfield (1968)

URosenfield (1968) uphawula ukuba:

*"four similarities in the two discourse which I take, at this time, to represent constants in the apologetic equation" (1968:499).*

URosenfield usinika iimpawu ezine zediskhosi yongxengxezo, (i) impikiswano emfutshane, (ii) ukuhlasela umphikisi okanye umhlaseli (iii) ukuqukanisa ulwazi oluninzi kwisigaba sesithathu sentetho kunye, (iv) nokuhlaziya ingxoxo ngeentetho ezisandula ukwenziwa.

NgokukaBenoit (1995:p.11), kule thiyori, impikiswano emfutshane ichaza isehlo kunediskhosi. Uqukaniso lolwazi kwinkxalenye yokugqibela yentetho okanye isigaba sesithathu kunye nokuhlaziywa kwengxoxo akuniki ngcinga zivuthiweyo ngokuphuhliswa kobugcisa bobuciko ngala mabakala mabini:(i) ulwazi oluqukaniswe kwisigaba sesithathu sentetho okanye (ii) ngengxoxo ehlaziyiweyo. Ukuhlasela umhlaseli, kwibakala lesibini, bubugcisa obuvunyiweyo bokuqubisana nogxeko.

Ithiyori kaRosenfield yandiswe nguButler (1972), yaza yadityaniswa nguWilson (1976) kwithiyori yezingxengxezo kaWare noLinkugel (1973). Emva koko ayikhange iphinde isetyenziswe nanjengoko igutyungelwe yithiyori yezingxengxezo kaWare noLinkugel (1973).

### Ithiyori yezingxengxezo kaWare noLinkugel (1973)

Umsebenzi kaWare noLinkugel (1973) uthatyathwe kumsebenzi wesayikholoji uAbelson (1959), bathe babona ukuba kukho iindlela ezine zobugcisa bobuciko bokuzikhusela.

- (1) **ukuphika** – kubandakanya ukukhanyela kwesithethi ukuba uthabathe inxaxheba, uyalamana, uyayivumela nayo nantoni na ethi yenze abaphulaphuli bangoneliseki.



UWare noLinkugel babandisa obu bugcisa ngokuthi bongeze ukuphika iinjongo ezimbi – oko kukuthi, umntu ophikayo ubanga ukuba isenzo sakhe besineenjongo ezilungileyo.

- (2) **ukuxhasa** – bubo nabuphi na ubugcisa bobuciko obugxininisa okuyinyani, into okanye ulwalamano. Kobu bugcisa isithethi sisoloko sizayamanisa nayo nayiphi na into ebonakala ithandwa ngabaphulaphuli, ngakumbi eza kubonakala njengesithethelelayo.

UBenoit (1995:12) uxoxa ukuba ukuxhasa akusahlukanisi isithethi nezenzo ezigwenxa kwaye kungazami kucutha ukungathandeki kwezo zenzo zingalunganga. Uthi ukuxhasa kuzama ukulungelanisa okanye ukususa ukukhathazeka kubaphulaphuli ngokuthi kunxulunyaniswe isithethi nezinto abaphulaphuli abazibona zilungile kwaye zithandeka. Ithemba lelokuba ezi zinto zilungisiweyo zinxulunyaniswa nesithethi ziya kuthi zigqumelele zonke ezingalunganga.

- (3) **ukwahlulahlula** – isithethi sizama ukwahlula inyani, imvakalelo, into okanye ulwalamano kwimeko leyo abaphulaphuli bangayifuniyo.

UBenoit utsho esithi le fektha isusa isoyikiso kumfanekiso wesithethi ngaphandle kwemeko embi esikuyo, ngethemba lokuba imeko leyo ingalunganga, hayi ubuqu bento eyenza umsindo kubaphulaphuli iyakuba nefuthe elihle.

- (4) **ukugqithisa** – isithethi sidibanisa inyani, imvakalelo, into, okanye ulwalamano nemeko abaphulaphuli abangahambisaniyo nayo.

UWare noLinkugel (1973:280) baxoxa ukuba le ndlela isebenza ukususa amehlo abaphulaphuli kubucukubhede betyala okanye besityholo esiphethwe ngelo xesha bebhekisa kwimeko engaphathekiyo ethe gabalala.

UWare noLinkugel (1973) bavela neemoo zongxengxezo ezine zokukhusela,

- (a) egqibeleleyo – ukuphika nokwahlulahlula > ukuzikhusela ngokugqibeleleyo.
- (b) engqinelanayo – ukuphika nokugqithisa > ukuzikhulula kwisisolo.
- (c) ecacisayo – ukuxhasa nokwahlulahlula > ukwenza lula ukuqonda.
- (d) ezathuzayo – ukuxhasa nokugqithisa > ukunika izizathu ezivakalayo.



UWare noLinkugel (1973) bayayiqonda into yokokuba intetho enye ingakwazi ukusebenzisa ezimbini kwiimo ezine ezichazwe ngentla. Baxoxa bathi iintetho zokuzikhusela zingqiyame kakhulu ngokuba zibe neempembelelo zolukuhlo kwiifektha ezimbini, nangona bengatyatyaduli ngalo mba nje.

UKruse (1981b) ehlalutya umsebenzi kaWare noLinkugel nathe wawucacisa ngokaMaslow (1954) uxoxa ngeempendulo zokuzisindisa, ezentlalo nezo zinguzenzele. Uphinda atsale kumsebenzi kaBitzer (1968) wohlalutyo lwemeko yobuciko. Ngolu hlalutyo, uKruse uzama ukuchaza imeko yesingxengxezo. Uthi idiskhosi yezingxengxezo iphendula kuhlasele lobume bomntu. UBenoit uthi le ngqiqo, ngaphandle nje kokuba icutha ukusetyenziswa kwebinza lezingxengxezo iyayikhupha kwimeko apho:(a) kungekho hlaselo lusemthethweni, (b) uhlasele lujolise kwinkqubo kunakubume bomntu.

UBenoit (1995) usinika iingcali neemeko ekuvavanywe kuzo ithiyori yesingxengxezo kaWare noLinkugel. Ivavanywe kuhlalutyo lwediskhosi yezopolitiko nasekuhlaleni, ubuciko kwezemidlalo, iintetho zabakwaLizwi, idiskhosi yezoshishino, amatyala amakhulu, iinzulwazi nakusasazo lweendaba.

### UKenneth Burke kuhlambululo

UBenoit uxoxa ukuba ityala sesona sizathu siphambili kwithiyori yedramatism kaBurke.

UBurke (1970) uxoxa ukuba mabini amaxesha edrama:

- okungalunganga kwenza ukuba abantu bayile imithetho echasene nezenzo ezingalunganga,
- abantu basebenzela imfezeko ukuze bahlale ngokwamanqanaba asekuhlaleni. Ngako oko, ngenxa yokuba abantu bengenamfezeko, bophula la manqanaba obume bentlalo, ngokwenza njalo babe benza ityala.

UBurke (1970) usebenzisa ibinza 'ityala' ukumela imeko engafunekiyo, imvakalelo engalunganga, ethi yenzeke xa okulindelweyo ngokwemeko yokuziphatha kuthe akwaphumelela. Uthi ezinye iifektha ezenza ityala, kukuhlaselwa kodumo kutyholwa ngokuziphatha okungafezekanga, nokuthi kwaphulwe eminye imithetho ebalulekileyo kuya kwazi ukuba yinjongo yesithethi ukuba sizame ukususa okanye ukucutha ityala.



UBurke (1970) uchaza iinkqubo ezimbini ezisisekelo sokususa ityala okanye ukubuyekeza udumo lomnye umntu:

(a) ukwenza ixhoba (ukuxhoma izono komnye umntu okanye ukutshintsha isisolo.)

Ukwenza ixhoba kubandakanya ukukhuphela okanye ukunikela uxanduva lwetyala kwenye into kunaleyo iqalwe ngokutyholwa. Loo nto okanye umntu wamkele elo tyala lixhoba lale nkqubo, kwaye ukuba le nkqubo iyaphumelela, ityala liya kutshintshwa ukusuka kwisithethi ukuya kwixhoba kwaye ngokwenza njalo isidima sesithethi singahlaziyeka.

(b) ukungcungcuthekisa (ukuvuma okunxaxhileyo okwenzekileyo kunye

nokwenza isicelo sokuxolelwa). Ukungcungcuthekisa – kubandakanya ukuzenza idini kunye nokuvuma okunxaxhileyo.

NgokukaBenoit (1995), uphando oluninzi lujolise kubuciko bopolitiko, kodwa olunye uphando luvavanya ubuciko bamashishini. Xa ezi nkqubo zimbini zingentla zidibene zibonakalisa ukuphathelela kunye nokuba luncedo kwazo ekuqondeni ukucutha ubutyala ngediskhosi.

### Ukuhlela nezingxengxeko kukaRyan

URyan (1982) uxoxa ukuba ukuzikhusela ngezingxengxeko kuyahambelana twatse nokuhlaselwa okuthile.

*'By checking each speech against other, the critic is better able to distinguish the vital issues from the spurious ones, to evaluate the relative merits of both speaker's arguments, and to make an assessment of the relative failure or success of both speakers in terms of the final outcome of the speech set. Hence the critic cannot have a complete understanding of accusation or apology without treating them both. (1982:254)*

URyan uthi andise kolu hlobo lobuciko ngakumbi kwingqikelelo ephuhliswe nguKruse (1981b), apho abandakanya ukuhlasela kwinkqubo esithi kuyafana nokuhlasela ubume bomntu. Uyakubona ukwalamana phakathi kwethiyori kaWare noLinkugel (1973) kunye nendlela abona ngayo yena.



*"In apology for policy, I contend that Cicero's four stases correspond to Ware and Linkugel's four postures in apology for character. The apologist for policy absolves himself of the fact (I did not do it), he explains the definitions (I did not do what is alleged), he justifies the quality (I had laudable intentions), and he vindicates the jurisdiction (I appeal to a different audience or judge)." (1982:257)*

URyan uyivavanye le ndlela yakhe kwiintetho zopolitiko, inkolo, amashishini, iinzululwazi kunye namatyala amakhulu.

### Olunye ugxeko lwembuyekiso yomfanekiso

UBenoit (1995) usinika imizekelo yophando olwenziweyo ngaphambili kusetyenziswa izixhobo ezithile ezakhe le thiyori ihlangayo yobuyekiso lomfanekiso kubuciko bezopolitiko. UBenoit uthi uDorgan (1972) uphicothe iintetho zamagqala eConfederate emva kwemfazwe yobukhaya nasebenzise ubugcisa obucacisa isizathu sokuzibandakanya kwimfazwe kweConfederates ukuba yaba kukuzinikela okubalulekileyo, ukoyiswa akusosiphumo sibi ngokwezithethe zoluntu, ukoyiswa kungabonakalisa ukuzinikela ngokobuThixo, kwaye ukoyiswa kuluncedo kwaye kulungile ngokwexesha elide.

UBenoit uphinda axoxe ngohlalutyo lwentetho kaNixon ngesiganeko saseWatergate nalapho abanga ukuba waphawula uthotho lobugcisa obunjengokugxininisa kuphando, ukutshintsha amanqanaba ezisolo, ukuguqula ungqwalaselo, ukutyhola abatyholi bakhe, ukugxininisa kukuzithemba, ukugxininisa kwiigunya lakhe, ukugxininisa kwintsebenziswano, ukusebenzisa amalungelo olawulo, nokucaphula kwizinto ezikhutshelweyo.

UHahn noGustainis (1987) becatshulwa nguBenoit (1995) bathe baphendla iingxoxo zaseburhulumenteni zoomongameli nabafumanise ukuba uninzi lwaba mongameli lunendlela ethile yokuzithethelela ngobuciko. Bafumanise ukuba baqhuba ngolu hlobo:

- (1) zonke iingxaki zisoloko zisenziwa liqela elingaphandle,
- (2) iinkokheli zethu zilungile ziya kusikhupha ebugxwayibeni,
- (3) umsebenzi wommi kukuzinikezela nokusebenza nzima ukwenza izinikezelo zenkokheli. (1987:44)



UBenson (1988) ecatshulwa nguBenoit (1995) ehlahutya idiskhosi yobuciko bezoshishino nafumanise ukuba ubuciko boshishino bubandakanya ubumvoco obuthi benzeke xa usebenzisa (ulwimi olulingayo, ubugcisa obuntsonkothileyo, izinto ezilingayo, nokubeka umcimbi okanye izenzo ngokulungileyo), nokusebenzisa izithethi eziqavileyo, nokubonakalisa iinjongo ezilungileyo.

URowland noRademacher (1990) becatshulwa nguBenoit (1995) behlahutya ubuciko basesidlangalaleni bukaReagan kwimpikiswano yeEnvironmental Protection Agency nalapho banike ingxelo yokuba uReagan wasebenzisa iintlobo ezintathu eziphambili zobugcisa ezizezi: ukugxininisa kukuzibophelela nokuzinikezela kwingqobo ezilungileyo kunokuthethelela, izicwangciso-nkqubo ezithile, ukusola abangaphantsi kunaye ngesikhundla, nokwenza isenzo esiluphawu sokuphelisa elo xesha lobunzima. UBenoit uxoxa ukuba obu bugcisa bukaReagan abumsebenzelanga kwintetho yakhe yelran-Contra xa ephendula kwingxelo yeKomishoni kaTower.

UBenoit usebenze noGullifor, noPanici (1991) bephicotha idiskhosi kaReagan kwi-Iran-Contra nalapho babanga ukuba uReagan waphuhlisa amanqanaba obugcisa obuthile anokuzikhusela ngabo obubandakanya ukuphika, ukuphepha uxanduva, ukunciphisa, ukungcungcuthekisa, kunye nezicwangciso zokulungisa ingxaki.

UBenoit ebona noBrinson (1994) bahlahutye idiskhosi yokubuyekeza umfanekiso kwinkampani i-AT&T emva kokuphazamiseka kweenkonzo zayo ngoSeptemba (1991). Emva kokungaphumeleli kwamanyathelo okuqala, le nkampani ikhuphe intengiso kumaphephandaba nalapho bafumanise ukuba isebenzise ubugcisa obunjengokungcungcuthekisa, isenzo sokulungisa nokuzixhasa njengediskhosi yokuzikhusela.

### Isigqibo sikaBenoit

UBenoit (1995:28-30) wenza amabango okuba:

*"First, these studies assume that one's reputation is important. Second, this work assumes that when such attacks occur, verbal means of redress exist. Third, these attacks must be assumed to be sufficiently pervasive to require a theory of verbal self-defense. Finally, ...assumes that a relatively limited number of defensive options are available to apologists."*



UBenoit ubanga ukuba ngokophando olwenziwayo ngaphambili, bonke obu bugcisa budweliswe kule tafle ingezantsi abudibani okanye abuzanga badityaniswa. Uxoxa ukuba uhlalutyo oludibeneyo lo msebenzi wobuciko kwidiskhosi yembuyekiso yomfanekiso lumele ukuba lwenzeka kudala.

UBenoit uphinda abange ukuba ithiyori yongxengxeko kaWare noLinkugel (1973) kunye neendlela ezimbini zikaBurke (1970) zokuzihlambulula zinika iindlela zokuhlalutya, kodwa aziniki macebo ngokusetyenziswa kwazo (kunjengoko noluhlu lukaRosenfield lweemeko ezifanayo lunika iindlela zokuhlalutya ezikhoyo kwisithethi.)

**Itafle 1: lithiyori zobuciko bokubuyisa umfanekiso okanye ubekeko lo mntu**

Rosenfield	Ware & Linkugel	Burke
Ungquzulwano olufutshane		
Amanqaku aqukaniswe ekupheleni kwengxoxo		
Ingxoxo elungiswe ngokutsha		
Ukuhlasela umtyholi		
	Ukuphika	
	Ukuxhasa	
	Ukwahlulahlula	
	Ukugqithisa	
		Ukwenza ixhoba
		Ukungcungcutheki sa

UBenoit uthi ithiyori kaWare noLinkugel ebandakanya ukuphika, ukuxhasa, ukwahlula okanye ukugqithisa, akuchazwa ukuba ingasetyenziswa nini na kwintetho.

UBenoit utyhola uBurke ngelithi akawuphenduli umbuzo omiyo wokusebenziseka kwezi ndlela zobugcisa bokubuyekisa umfanekiso. Uxoxa ukuba kungoko esithi ithiyori zobuciko bokubuyekisa umfanekiso ziyachaza kunokuba zibe zezimiselweyo. Utsho ebhenela ebantwini nakubaphandi ukuba kulixesha lokugxininisa ekunikezeleni ngamacebo aphaathelele kwindlela yokusetyenziswa kobugcisa bokubuyekisa umfanekiso womntu.

### 3.2.3 li-akhawunti nokubuyekisa umfanekiso: Isahluko 3 sikaBenoit

#### Iingcamango zokuqala

UBenoit (1995) uxoxa ukuba iingcamango zokuqala kuphando ngeenkcazelo zivela kuHeilder (1944) owakha ingcamango emalunga nokuhlalutywa kwee-akhawunti



kwidiskhosi. Waqonda ukuba umfanekiso okanye udumo lunefuthe kakhulu kubunjani besenzo esenza ukuba omnye abe ngonoxanduva.

*“an act of low value, when attributed to the ego, will lower the ego level, and an act of high value will raise it.” (p.368)*

UHeilder uchaza indlela yokuphatha umfanekiso ngolu hlobo:

*the tendency to raise the ego level will structure the causal limits in such a way that only good acts and not bad ones are attributed to the own person” (p.369)*

UHeilder ecaphula kumsebenzi kuClaparede (1927) owahlula kubini iindlela zokujongana nesiganeko esiyinxaki:(a) ukucela uxolo, (b) ukuphika usola abanye abantu ngento engalunganga.

UDewey (1922, 1939) uxoxa ngesizathu asichaze njengentetho evela emva kwesiganeko icacisa okanye ichaza ngaso. Nanjengoko uMills (1940:909) ecacisa ukuba xa umntu owonileyo evakalisa isizathu sakhe, asikuba uchaza amava akhe okanye unika izizathu ngesenzo eso. Koko, uzama ukwenza ifuthe lokuba abantu babone ngale ndlela afuna ukuba babone ngayo. UBenoit uthi isizathu sithatyathwe njengentetho ecacisa indlela yokuziphatha emva kwesenzo.

UAustin (1961), uxoxa ukuba ukucela uxolo:

*“...arise where someone is said to have done something which is bad, wrong, inept, unwelcome, or in some other of the numerous possible ways untoward. Thereupon, he or someone on his behalf, will try to defend his conduct or get him out of it”.*

UAustin unikezela ngeendlela ezimbini:(1) ukucela uxolo – ukuvuma uxanduva kodwa uphike ukuba isenzo sibi, (2) ukuzathuza – ukuvuma isenzo ukuba sibi kodwa ungavumi ngokwaneleyo kuba uyaluvuma uxanduva.

UAustin (1961), Heilder (1944), Dewey (1922) noMills (1940) basinika iingcamango eziphambili nezisisiseko sohlalutyo lwee-akhawunti kwidiskhosi. Ezi ndlela zentetho ziba zizizathu ezizama ukuchaza ngesimilo sethu esingalunganga esiba naso kwabanye abantu. Izizathu, uxolo, nokuzathuza kuvela ngeendlela ezimbini:ukuphika uxanduva ngesenzo esingalunganga, nokucutha ingqwalasela eyayanyaniswa nesenzo eso.



Itayipoloji yee-akhawunti Sykes noMatza (1957)

USykes noMatza (1957) basinika itayipoloji yokuqala kwii-akhawunti. Uhlalutyo lwabo luxoxwa ngeendlela ezintlanu zokuthomalalisa: (a) ukuphika uxanduva kubandakanya isenzo ebesingamiselekanga okanye isenzo esiyingozi, (b) ukuphika ingozi kubanga ukuba akukho ngozi yenzekileyo, nokuba isenzo eso sithatyathwa njengesingangqalanga, (c) ukuphika ixhoba ngokuthi elo qela lenzakeleyo lifanelekile okanye kwa ixhoba elo alaziwa, (d) umtyholwa uhlasela umhlaseli, nto leyo ingenza ukutshintsha komxholo kwincoko, loo nto ingaguqula umdla uye kude kunezityholo ezo, (e) ukubhenela kwintembeko ephezulu kungazathuza isenzo eso kunokubhenela kumaqela nje aqhelekileyo.

Scott noLyman (1968)

UScott noLyman bachaza i-akhawunti ngokuba:

*“a statement made by a social actor to explain unanticipated or untoward behaviour”*  
(p 46).

UScott noLyman bachaza ukucela uxolo ngokuba:

*“ are accounts in which one admits that the act in question is bad, wrong, or inappropriate but denies full responsibility”* (p 46).

Ukuzathuza kona bakuchaza ngolu hlobo:

*“ are accounts in which one accepts responsibility for the act in question, but denies the pejorative quality associated with it”* (p.47).

UScott noLayman (1968) baphawule iintlobo ezine ezahlukeneyo zokucela uxolo. Iingozi zingachaza izinto ezinezenzo ezingalindelekanga ngendlela esiziphatha ngayo. Ukuba nakho yenye yeendlela zokucela uxolo kuba umntu angathi ebeswele amandla okanye indlela yokuyilawula imeko leyo. limeko zendalo zingenza ukuba umntu acele uxolo. Ukuxhoma izono komnye umntu okanye ukucaphukisa ngokuthi umntu acele uxolo ngokubeka ityala okanye atyhole omnye umntu nguye ongunobangela wokuba kwenzeke okanye enze isenzo esingalindelekanga.

Kwakhona uScott noLayman bathabathe kumsebenzi kaSykes noMatza (1957) bavelisa iintlobo ezine zokuzathuza:



- (a) ukuphika ingozi,
- (b) ukuphika ixhoba,
- (c) ukuhlasela umhlaseli,
- (d) ukubhenela kwintembeko ephezulu.

UScott noLayman bathe bongeza iimeko ezimbini: (i) amabali abuhlungu – ukucacisa okanye ukuzathuza ngokuziphatha gwenxa ngokunika amabali angobunzima bexesha eladlulayo, (ii) nokuzanelisa – ukucacisa okanye ukuzathuza ngokuziphatha gwenxa njengendlela ebalulekileyo yokuzanelisa.

### Goffman (1971)

UGoffman uxoxa ngakubiza ngokuba ziindlela zoncedo kwincoko. Uphawule ii-akhawunti zantlanu njengempendulo kwiziganeko ezizizoyikiso kubuso:

- (a) umenzi angaphika ukuba isenzo esigwenxa senzekile okanye usenzile,
- (b) ukuvuma ukuba isenzo senzekile kodwa usichaze njengesingenabungozi,
- (c) ukuvuma ukuba isenzo senzekile kodwa uxoxe ukuba iziphumo ezingalunganga bezingabonakalanga kwangapahambili
- (d) ukuvuma ukuba isenzo senzekile kodwa ubango lucuthe ubuchule
- (e) ukuvuma ukungakhathali xa ubusenza isenzo okanye ukungazi ngeziphumo ebezingafuneki zeso senzo

NgokukaGoffman, isingxengxezo yenye yeendlela zokuphatha imeko eyingxaki. Uchaza isingxengxezo njengesinophawu lokwahlukanisa umntu kumacala amabini: 1) icala elibi – lo mntu wenze isenzo esigwenxa, 2) icala elihle – lo mntu ucaphukela isenzo esigwenxa.

UBenoit (1995) ubanga ukuba kukho izinto ezintlanu ezenza isingxengxezo esigcweleyo: (i) ukuvakalisa ukuzisola, (ii) ukuvuma ukuziphatha ngokulindelekileyo nokuvelana nongcikivo, (iii) ukukhanyela ukuziphatha kakubi nokuba uyenzile loo nto, (iv) ukuthembisa ukuziphatha ngokulungileyo kwixesha elizayo, (v) nokuhlawula nembuyekiso.



UGoffman uxoxa ngezicelo njengendlela yokulungisa kwincoko. UBenoit uxoxa ukuba ii-akhawunti nezingxengxezo zivela emva kokuziphatha gwenxa nangona izicelo zona zingafumaneka kwasekuqaleni kwesenzeko. UGoffman uxoxa ukuba iintetho ezinjalo:

*'consists of asking license of a potentially offended person to engage in what could be considered a violation of his rights' ( 1971:114)*

UBenoit uxoxa ukuba izicelo zisetyenziswa ukucutha imvakalelo embi enokuthi ivezwe kukuziphatha okungafanelekanga.

### Schonbach (1980)

USchonbach wandise ithiyori yee-akhawunti kaScott noLayman. Uchaza iziganeko ezingaphumelela ukubandakanya izenzo ezinxaxhileyo nezinyanzeliso ezingahoywanga. Umahluko phakathi kwendlela kaSchonbach nekaScott noLayman kukongezwa kweendidi ezimbini zentetho: (a) izinikezelo – ezibandakanya ukuvuma ityala, ukuvakalisa ukuzisola nokunikela ngembuyekezo. (b) ukwala – ukuphika ukuba isiganeko esingaphumelelanga senzekile, ukucebisa ukuba abanye ngabo abanoxanduva okanye ukucebisa ukuba umtyholi akanalo ilungelo lokuhlasela. USchonbach udwelise iintlobo ezimbini zendima edlalwa lixhoba: ukuzathuzela umonakalo wezenzo zexhoba kunye nokuzathuzela umonakalo ngobulunga bexhoba. NgokukaBenoit, uSchonbach akazicacisanga zonke iintlobo athe waziveza. Utsho enika umzekelo wokuba ayicacanga ukuba ithetha ukuthini indlela yokwala ebhekiselele kweminye imithombo yolwazi. UBenoit ubanga ukuba uSchonbach akakhange azixoxe izizathu ezihambelana nezinye izahlukanisi zakhe. Utsho ebuza ngomzekelo wokuba kutheni kubalulekile nje ukwahlulahlula ezi ndidi ngembuyekezo yexesha elidlulileyo kunye nembuyekezo yexesha elizayo.

NgokukaBenoit, uSchonbach uphuhlise uluhlu olude lwee-akhawunti: (i) izinikezelo ezilishumi elinesine, (ii) iindlela zokucela uxolo ezingamashumi amathathu anesithoba, (iii) iindlela zokuzathuza ezingamashumi amabini anesixhenxe, (iv) iindlela zokwala ezingamashumi amane anesibini, (nezidweliswe kwisishwankathelo ekugqibeleni kwesi sahluko.)



Schlenker (1980)

USchlenker (1980) kwincwadi yakhe yokuphatha uluvo ephuhliswe kwithiyori yee-akhawunti kaScott noLyman uchaza ingxaki ngolu hlobo:

*'situations in which events have undesirable implications for the identity – relevant image actors have claimed or desire to claim in front of real or imagined audiences'* (p.137).

USchlenker uyasazisa ukuba abantu bangazama ukuphepha, ukufihla okanye ukudeda kwiingxaki. Uchaza iindlela zee-akhawunti ezintathu okanye zeengcaciso zeengxaki ezenza iziganeko ezakhelwe ukucutha ubuzaza bengxaki leyo. Okokuqala, kukukhusela abamsulwa – apha umtyholwa akananto yakwenza nesiganeko esingafanelekanga. Okwesibini, ukucela uxolo – kucutha uxanduva lwesiganeko. Eyesithathu, ukuzathuza, apha umtyholwa uzama ukuthibaza ubume obungafunekiyo besiganeko.

Tedeschi noReiss (1981)

UTedeschi noReiss (1981) baqwalasele ngokutsha ithiyori yee-akhawunti kaScott noLyman. Bathe bagxininisa ekuphuhliseni iindlela zokucela uxolo, bavelisa indlela zokucela uxolo ezibandakanya: ukungaxelelwa ngokuzeleyo, ukuba nolwazi olungelulo, ukuzintyintya ngeziyobisi, ukungabi nanjongo, nokungakwazi ukubona iziphumo.

UTedeschi noReiss bongeze ezinye iindlela zokucela uxolo ezintsha ezinjengokuphazanyiswa zezinye iziganeko, ukungabi naxesha lakuxoxa, iziyobisi, ukunyanzeliswa ngabanye, ukozelisa, nokujikwa ingqondo.

Bephuhlisa uluhlu lukaScott noLyman, uTedeschi noReiss (1981) bafakele iintlobo ezintsha ezintandathu zokuzanelisa xa uzathuza njengempendulo kwiingxaki. UScott noLyman bona bebebhenela kwintembeko ephezulu njengendlela yokuzathuza. UTedeschi noReiss bona badwelise iindlela ezintsha zentembeko. Ezi ndlela zokuzathuza zibandakanya iintlobo zokubhenela kulawulo oluphezulu njengoThixo, uSathana, urhulumente, ukwakha uluvo, ukubhenela kwiindlela zomthetho, nokubhenela kwiinqobo zobuntu.



### Semin noManstead (1983)

USemin noManstead (1983) baxoxe ngendlela esetyenziswe nguSchonbach kodwa abakhe batsho ukubandakanya izinikezelo okanye ukwala. UBenoit uyithabatha njengegqibeleleyo indlela yobugcisa kaSemin noManstead kwezi sele zichaziwe apha ngentla. USemin noManstead bathi ezi thiyori zobuyekezo lomfanekiso zingathi zifakelwe kumaqela amabini:(a) ukucela uxolo nokuzathuza, (b) ukuphika, ukwala, okanye ukubanga ukuba msulwa kunye nezingxengxezo, nempazamo yolwalatho.

### Amanqanaba ee-akhawunti

UGoffman (1967) uthi ii-akhawunti zidlula amanqanaba amane:(a) umceli mngeni, (b) ukunikezela, (c) ukwamkela, (d) nokubulela.

Uhhlutyo lukaSchonbach (1980) lubonisa ukuba iziqendu zee-akhawunti zidlula amanqanaba amane:(i) ukungaphumeleli kwesiganeko, (ii) ukungcikiva, (iii) i-akhawunti, (iv) nokuvavanywa kwe-akhawunti.

UCody noMcLaughlin (1985) baxoxa ukuba ukulandelelana kwee-akhawunti kunamabakala amathathu:(1) ukucela ukulungisa, (2) ukulungisa, (3) nokuvuma.

UButtny (1987) uxoxa ukuba iziqendu zee-akhawunti zibandakanya amanqanaba amathathu:(a) isiganeko esiyinxaki, (b) inkcazelo, (c) novavanyo.

UBenoit (1995) uxoxa ukuba nangona ezi ngcali zingavumelani ukuba sisenzo esiyinxaki okanye ungckivo olubandakanyeka kwisiganeko esakha inqanaba lokuqala, bayavumelana ngokulandelelana kwale nkqubo. Ukuba (i) inqanaba lokuqala – umntu wenza isenzo esingafanelekanga komnye umntu okanye abantu, (ii) inqanaba lesibini – ziziphumo zeso senzo ezinjengokungckivwa okanye ukucela ukulungisa, (iii) inqanaba lesithathu – kukuvusa impendulo okanye i-akhawunti yomenzi, (iv) inqanaba lesine – i-akhawunti ivavanywa ngumntu okanye abantu ethunyelwe kubo, (v) inqanaba lesihlanu – umenzi wokubi ubulela ngokwamkeleka kwe-akhawunti yakhe.



### Izingcikivo nee-akhawunti

Mathathu amanqakwana ongcikivo avezwe nguSchonbach noKleibaumhuter (1990):(a) umbuzo ophakathi, (b) ungcikivo olucinezela ukukhuthazeka, (c) nongcikivo olucinezela amandla olawulo.

NgokukaBenoit, nayiphi na indlela yongcikivo ibonakalisa izinikezelo ezimbalwa kunye nozathuzo nokwala ngaphezu kwemibuzo ephakathi. Utsho esithi akukho mahluko wenzekayo xa ucela uxolo.

UMcLaughlin, Cody noO'Hair (1983) banika ingxelo yokuba izingcikivo ezithomalalisayo zincina ii-akhawunti ezithomalalisayo, kananjalo izingcikivo eziphembelelayo zincina kwa ii-akhawunti eziphembelelayo. Kodwa, uMcLaughlin, Cody, noRosentein (1983) bakwafumanise ukuba ukusetyenziswa kwezinikezelo, ukucela uxolo, kunye nokuzathuza akuhambelani nalo naluphi na ungcikivo. UBenoit wongeza ngelithi ukwala ukwenza i-akhawunti kwenzeka xa abanye besebenzisa izithuko, izicelo zee-akhawunti, nokuziphakamisa ngokobuntu.

### Ukusetyenziswa kwee-akhawunti

Iinkcazelo zisetyenziswa xa kukho iingxaki ezizizoyikiso kubuso. Kwalapha kwincwadi kaBenoit, uGonzales, Pederson, Manning noWetter (1990) banika ingxelo yokuba kwingozi eyenzekileyo, abenzi bavelisa iimpendulo ezithomalalisayo (njengezinikezelo, ukucela uxolo) kuneempendulo eziphembelelayo (njengokuzathuza, ukwala). UGonzales, Manning noHaugen (1992) bezama ukuphuhlisa le mbono ingentla, basinika ukwakheka kweempendulo kwimeko eqanjiweyo apho bafumanise ukuba izinikezelo ziveliswa rhoqo, kulandele ukucela uxolo, ukuzathuza, ukwala, ngokulandelelana kwazo.

UBenoit (1995) usinika ushwankathelo lokusetyenziswa kwee-akhawunti. Uxoxa ukuba abantu bathanda ukucela uxolo nokwenza izinikezelo ngaphezu kokuzathuza, ukwala nokuthula ngezinto ezigwenxa abazenzayo. Le mbono uyibonakalise ngeengozi ezenzekileyo kwimeko eqanjiweyo kunye nokuziphatha okukhunjulweyo ngabathabathi-nxaxheba. Abantu bayakuthanda ukwenza ngathi loo ngxaki ayenzekanga okanye ayimbanga – ngakumbi xa ilihlazo. Ubuzaza bengozi nokuthabatha uxanduva ngaloo ngozi kufumaniseke kunefuthe elikhulu kwimveliso yee-akhawunti. Xa ukukhathala



okanye ukungakhathali komntu kubangela ingxaki, abantu bayathanda ukucela uxolo olunganyanisekanga ngaphezu kwezinye ifektha zibangela isiganeko esingaphumelelanga.

### Ukuvunywa kwee-akhawunti

Umbuzo ophambili obuzwa nguBenoit uthi kuxa kutheni ukuze i-akhawunti yamkeleke komnye umntu. Utsho esinika izinto ezimbini ekufuneka uziqaphele kuqala:(a) ukusebenziseka kwe-akhawunti leyo, (b) nokumiseleka kwe-akhawunti ngokusemgathweni.

UScott noLyman (1968) baphawula ukuba i-akhawunti ayisokuze yamkeleke ukuba kuqwalaseleka ukuba ayikho semthethweni okanye ayifanelekanga. UScott noLyman bacacisa ukuba i-akhawunti ayikho semthethweni xa isenzo esigwenxa sibonakala sibaluleke ngaphezu kwe-akhawunti okanye xa i-akhawunti ijongene nezizathu ezingamkelekanga kubaphulaphuli. Iye ingafaneleki xa ingabonakalisi ngqiqo yolwazi luqhelekileyo lwasekuhlaleni lwendlela efanekekileyo yokuziphatha kunye nokulindelweyo. Ngokobungqina obuvela kuphando lukaGonzales, Manning, noHaugen (1992) kufuneka ukuba i-akhawunti izinze ngaphezu kwesenzo esicaphukisayo ukuze ivumeleke okanye ibe semthethweni.

Kukwafuneka ukuba isizathu esibekwa ngumtyholwa ngesenzo esinxaxhileyo samkeleke ukuze i-akhawunti ivunywe (ubungqina buvele kuphando lukaMorris noCoursey (1989). Ngokophando lukaRiordan, Marlin noKellog (1983), ukukholeleka komtyholwa kunika ithuba elihle lokuba i-akhawunti yamkeleke. Ngako oko, ukuba i-akhawunti ayihambelani nolwazi lwasekuhlaleni isemngciphekisweni wokungamkeleki.

Kuphando lukaRiordann, Marlin noGidwani (1988) apho babuze isayokholijisti ukuba ziphendule kwimeko eqingqiweyo bafumanise ukuba ukuphika kunempumelelo enkulu xa kusamkelwa i-akhawunti.

UMcLaughlin, Cody noRosenstein (1983) bafumanise ukuba ukucela uxolo kuyeyona ndlela inempumelelo xa kuphendulwa kwizoyikiso zobuso kuba kwayanyaniswa nokuzathuza nezinikezelo ezibonakalisa ukuvuma kancinane uxanduva lwesenzo esingafanelekanga. Ezimbini kwiingqikelo ezintathu zikaScott noLyman kuvumo lwee-



akhawunti ziqinisekiswa njengezisebenzisekayo, uxoxa njalo uBenoit (1995). Ubuzaza besono buyahambelana twatse nentsingiselo ye-akhawunti kwaye ukumiseleka kwe-akhawunti kumgagatho ovumelekileyo kudlala indima ekuvumelekeni kokucela uxolo.

UBenoit uxoxa ukuba iziphumo ezingqubanayo zilifuthe lee-akhawunti kuvumelwano. Ubanga ukuba iziphumo ezilolo hlobo ziziindlela zokubonakalisa ukungafani kwee-akhawunti. Uphinda abange ukuba sisingxengxezo sodwa esifumaniseka siphumelela okanye sisebenziseka kwiindlela zee-akhawunti. Uthi ii-akhawunti zithanda ukwamkeleka xa isenzo esigwenxa singenabuzaza okanye xa umenzi engenaxanduva lungako ngesenzo eso. UBenoit uhambisa athi xa imeko intsonkothile, umenzi anganakho ukuchaza kwakhona imeko leyo njengendlela yokuphepha izoyikiso kubuso. Nangona, izingxengxezo zisebenza kwimeko, intsonkothile okanye ingantsonkothanga.

Engqinela uScott noLyman, uBenoit uxoxa ukuba ukusebenziseka kwee-akhawunti kufumaniseke ukuba kwahluka ngokobuzaza besenzo eso sigwenxa kunye noxanduva oluthatyathwe ngumenzi. Utsho esithi izoyikiso kubuso kufuneka zibandakanye izenzo ezingalunganga kunye noxanduva lomenzi. Uphawula ukuba mayingasothusi into yokuba ii-akhawunti ezi zilandela imeko yasekuhlaleni.

UBenoit uzibuza umbuzo wokuba kutheni kukho iziphumo ezingqubanayo ngempumelelo yolwamkeleko lweentlobo zee-akhawunti. Uphendula ngokunika ezi zizathu zilandelayo: (a) olu phando lusebenzisa iindlela zophando ezininzi, (b) iintlobo ngeentlobo ezayamaneyo zee-akhawunti ziyavavanywa kolu phando, (c) ukusebenziseka kwee-akhawunti kuyahluka kakhulu, (d) uphando luphawula ukuba iimeko ezahlunekeyo zeentlobo zee-akhawunti ziyahlukana ngempumelelo yazo, (e) i-akhawunti ephumeleleyo kwenye imeko ingangaphumeleli kwenye imeko ngakumbi xa enye imeko iqanjiwe, enye inyanisekele.

### li-akhawunti njengezenzo zentetho

Umsebenzi kaAustin (1961) nguwo obangele ukuphuhliswa kophando lwee-akhawunti njengezenzo zentetho.

UFraser (1981) usinika iingcamango ezine zokwenza isingxengxezo: (i) isithethi sikholwa ukuba isenzo senzeka phambi kwesingxengxezo, (ii) isithethi sikholelwa ukuba isenzo



sicaphukisa okanye sithuka umphulaphuli, (iii) isithethi sicinga ukuba sinoxanduva ngesenzo esenzekileyo, (iv) isithethi siyazisola ngesenzo esenzekileyo.

UBenoit (1995) uxoxa ukuba umsebenzi kwii-akhawunti njengentetho awenzelwanga ukuchaza iintlobo zobugcisa obukhoyo kubantu abafuna ukulungisa udumo lwabo. Ngapha koko, ugxininisa ekuphuhliseni umgaqo-nkqubo wokufumanisa ukuba kuxa kutheni okanye kunini na ukuze intetho ibonakale njengesingxengxezo okanye ekuphuhliseni iingcamango kunye neemfuneko zokwenzeka kwesenzo.

#### Ushwankathelo lweethiyori zee-akhawunti

---

##### **USykes noMatza (1957)**

ukuphika uxanduva  
ukuphika ingozi  
ukuphika ixhoba  
uhlasela umhlaseli  
ukubhenela kwintembeko ephezulu

---

##### **UScott noLayman (1968)**

Ukucela uxolo  
iingozi  
ukuba nakho  
onobangela bendalo  
ukuxhoma izono komnye umntu  
ukuzathuza  
ukuphika ingozi  
ukuphika ixhoba  
ukuhlasela umhlaseli  
ukubhenela kwintembeko ephezulu  
amabali abuhlungu  
ukuzanelisa

---



## **UGoffman (1971)**

inkcazelo  
 ukuphika  
 isenzo esenzekileyo  
 umenzi wenze isenzo  
 ukuchaza isenzo njengesingenabungozi  
 iziphumo ekukhange zijongwe  
 ukucutha ukukwazi  
 ukungakhathali okanye ukungahoyi  
 isingxengxezo  
 isicelo

## **USchonbach (1980)**

Izinikezelo

ukuvuma phandle ityala  
 isinikezelo esigcweleyo  
 isinikezelo esingagcwelanga  
 ukuyeka ukucela uxolo okanye ukuzathuza  
 ukuvakalisa ukuzisola  
 ngokuthabatha inxaxheba kwisiganeko  
 ngeziphumo zesiganeko

imbuyekezo

ukubhenela kwimbuyekezo edlulileyo  
 ukunika imbuyekezo

Ukucela uxolo

iziphako zobuntu

ukungabi nalwazi lwaneleyo okanye ubuchule  
 ukonakalisa ulangazelelo

izizathu zokubhenela kwiziphako zakho

iifektha zebhayoloji  
 ukugula, ukurhurha, ukunxila  
 imvelaphi engekho ntle  
 ukucatshukiswa ngabanye  
 ukunyanzelwa  
 intembeko



iimeko ezizodwa

inzame nokukhathala kwakho

iziphako nezenzo ezigwenxa zabanye abantu

iziphako nezenzo ezigwenxa zomtyholi

ukuthabatha inxaxheba kwabanye abantu kwisenzo esingaphumelelanga

ukuthabatha inxaxheba komtyholo kwisenzo esingaphumelelanga

#### Ukuzathuza

ukuphika umonakalo

ukucutha umonakalo

ngokwemboniselo yeemeko ezibangele isiganeko

ngeziphumo ezilungileyo zesiganeko

indima yexhoba

ukuzathuzela umonakalo ngeempawu zexhoba

ukuzathuzela umonakalo ngezenzo zexhoba

ilungelo lokuzanelisa

ilungelo lokuzanelisa ngemboniselo yemvelaphi engalunganga

intembeko

iinjongo ezilungileyo

iziphako nezenzo ezigwenxa zabanye abantu

iziphako nezenzo ezigwenxa zomtyholi

#### Ukwala

ukubanga ukuba isenzo esingaphumelelanga akhange senzeke

ukwala phandle ngezinikezelo zetyala

ukubeka ityala komnye umntu

ukubeka ityala kumtyholi

ukwalela ilungelo lokungcikovwa

ngokweemeko zofaniso okanye ngeendima eyayamene nomtyholi

ngokweemeko ezingalunganga okanye izenzo zomtyholwa

ngokubhekiselele kweminye imithombo yolwazi

ngokuphepha okanye ukudideka

---

#### USchonbach (1990, pp.188-95)

##### Izinikezelo

umda

ukufuna ukunika ingxelo ngesiganeko eso



ukuqonda izinto ezingalunganga ngesenzo esingalunganga  
 ukuqonda amalungelo abanye abantu okanye isizathu sokubuzwa  
 okanye sokungcikovwa

ukuvuma uxanduva, ityala, impazamo, ihlazo, ukuhlazeka

ukuvuma ngokungaphelelanga olunye uxanduva

ukuvuma ngokugcweleyo

ukuvuma uxanduva ngokucela uxolo okanye ukuzathuza

ukuvuma ihlazo okanye ukuhlazeka

ukuvakalisa ukuzisola

ngokuthe gabalala

ngokwendima oyidlalileyo

ngeziphumo zesiganeko esingaphumelelanga kwixhoba

ukungabinakho ukunika imbuyekezo

ukuvakalisa ngembuyekezo

ukungxengxeza ngokusemthethweni okanye kucela ukuxolelwa

ezinye izinikezelo

#### Ukucela uxolo

Amaxolo okuthibaza isigwebo, ezisekelezwa kubango lokuphazamiseka

kwisikhundla kunye / okanye intando

isikhundla / intando evela kunobangela ongachazwanga

udino okanye ukuqobeka / ukuphelelwa ngamandla okanye ukuthamba

utywala neziyobisi

ukugula ngomzimba

ubume bengqondo

ukugula ngengqondo

ukungabi naqeqesho / amava

ukuvuma ukuba omnye akayazi into amakayithethe

(Ukubanga ukuphazamiseka ngenxa yezinto zangaphandle)

ukubanga ukuphazamiseka ngenxa yeemeko ezibophelelayo

(kubandakanya izinto ezingenakubonwa phambi kwexesha)

ukubanga ukuphazamiseka ngenxa yokuxinezeleka lixesha

ukubanga ukuvimbeleka ngesenzo ezivela kwintembeko, umgagatho

wentlalo,

Ukubanga ukuphazamiseka ngenxa yee-arhente ezinamandla ( ukuvinjwa ulwazi

okanye isoyikiso sesohlwayo)



Ukubanga ukuphazamiseka ngenxa yokucatshukiswa

ngumtyholi

lixhoba

ngabanye abantu

Amaxolo okuthibaza isigwebo, esisekelwe kwingxoxo ezingezinye ngaphandle  
kokuphazamiseka

Ukubhenela kubandakanyeko lwabanye abenzi kwisenzo esingaphumelelanga  
njengesityholo ukuze kuthonyaliswe isigwebo

umtyholi

ixhoba

abanye

Ukubhenela kwizithintelo, izinto ezingalunganga okanye izenzo ezingalunganga  
zomnye umntu njengesityholo ukuze kuthonyaliswe isigwebo

umtyholi

ixhoba

abanye

Amaxolo okuthibaza isigwebo ngokusekelwezwe kwintembeko kamenzi yexesha  
elidlulileyo okanye langoku

ngokungafumani ithuba kwixesha elidlulileyo

ingxelo entle yexesha elidlulileyo

ukuba ngubani, indima, okanye iwonga

indima yomenzi kwisenzo esingaphumelelanga

ukuqinisekisa ukuba semthethweni kwesenzo esingaphumelelanga

iinjongo ezilungileyo (okanye ukungabinanjongo zimbi)

inzame nokukhathala

imbuyekezo

ukufunda ngamava esiganeko esingaphumelelanga

Uxolo lokuthibaza isigwebo ngokusekelwezwe kwintembeko ngokweempawu  
zesenzo esizayo

ukunciphisa izinto ezibonakalisa ukungaphumeleli

ukuphika umonakalo

ukunciphisa umonakalo

iziphumo ezilungileyo okanye iziphumo ezingezinye ngaphandle kwezo  
bezijongiwe



**Ukuvakalisa ithemba noxhala**

ukuvakalisa ithemba lokuqonda, ukuxoleleka, usizi nokuqhuba ukuba  
 nolwalamano olulungileyo nexhoba

ukuvakalisa ixhala ngexhoba ngokuphathelele kumonakala ovela  
 kwisiganeko esingaphumelelanga

**Ezinye iindlela zokucela uxolo****Ukuzathuza**

imeko ezibophelelayo ngokupheleleyo / ngokungaphelelanga zenza ukuba  
 isenzo sibe semthethweni

uxinizelelo ngenxa yexesha ngokupheleleyo / ngokungaphelelanga zenza  
 ukuba isenzo sibe semthethweni

ukubhenela kwintembeko ngezithethe, ukuxabiseka, nakumgagatho woluntu  
 ukubhenela kwintembeko ngokomntu othile

ukubanga ukuzithoba okanye uxinizelelo oluvela kwi-arhente enamandla

Ukubanga ukubasemthethweni ngokupheleleyo okanye ngokungaphelelanga  
 ngembono yokucatshukiswa zii-arhente ezahlukeneyo

umtyholi

ixhoba

nabanye

Ukubanga ukubasemthethweni ngokupheleleyo okanye ngokungaphelelanga  
 ngembono yokucatshukiswa zii-arhente kwiisiganeko esingaphumelelanga

umtyholi

ixhoba

nabanye

Ukubanga ukubasemthethweni ngokupheleleyo okanye ngokungaphelelanga  
 ngokuziphatha ngokwembono yezithintelo, izinto ezingalunganga, okanye  
 izenzo zabanye abantu

umtyholi

ixhoba

nabanye

**Ukubhenela kwilungelo lokuzizalisekisa**

ngokungafumani ithuba kwixesha elidlulileyo

ingxelo entle yexesha elidlulileyo

ukuba ngubani, indima, okanye iwonga

ezinye iingxoxo okanye ngaphandle kweengxoxo ezixhasayo



Ukubanga ukubasemthethweni ngokupheleleyo okanye ngokungaphemelelanga  
 ngokusekelwe kwintembeko ngendima kamenzi kwisiganeko  
 esingaphumelelanga  
 ngokungafumani ithuba kwixesha elidlulileyo  
 ingxelo entle yexesha elidlulileyo  
 ukuba ngubani, indima, okanye iwonga  
 indima yomenzi kwisenzo esingaphumelelanga  
 ukuqinisekisa ukuba semthethweni kwisenzo esingaphumelelanga  
 iinjongo ezilungileyo (okanye ukungabinanjongo zimbi)  
 inzame nokukhathala  
 imbuyekezo

Ubanga lokuthibaza isigwebo ngokusekelwezwe kwintembeko ngokwempawu zesenzo  
 esingaphumelelanga

ukunciphisa izinto ezibonakalisa ukungaphumeleli  
 ukuphika umonakalo  
 ukunciphisa umonakalo  
 iziphumo ezilungileyo okanye iziphumo ezingezinye ngaphandle kwezo  
 bezijongiwe

Ezinye izizathuzo

Ukwala

ukuphika izityholo zesiganeko esingaphumelelanga okanye  
 ukubandakanyeka komenzi kweso senzo  
 ukuphika ukwenzeka kwisenzo esingaphumelelanga  
 ukuphika ukubandakaneka kwisenzo esingaphumelelanga  
 ukuphika amalungelo omphikisi okanye izizathu zokubuza /  
 zokungcikiva (ngaphandle kwengxoxo exhasayo)  
 ukwala ukuvuma ityala okanye uxanduva lokwenzeka kwesiganeko  
 esingaphumelelanga  
 ukwala ukuvuma uxanduva kwisisombululo (imbuyekezo)  
 ukwala ukuvuma uxanduva lwexesha elizayo ngokubhekiselele  
 kwisenzo  
 ukuphika ukungcikiva okanye ingxoxo ethile

Ukutyhola ngokoxanduva olungenasiphelo lwisenzo esingaphumelelanga abanye  
 abantu  
 umtyholi



ixhoba

abanye

Ngokuphepha okanye ukudideka

ukulibazisa inkcazelo

ukuwezela umtyholi komnye umthombo wolwazi

intetho engangenindawo

ukuthula

ezinye iindlela zokuphepha okanye ukudideka

(Ukuphika ilungelo lokubuza okanye ukungcikiva ngokweempawu zesiganeko esingaphumelelanga)

ngokwemeko engenakubonwa kwangaphambili okanye engenakukhuselwa kwangaphambili yesiganeko esingaphumelelanga ngenxa yembopheleleko kwimeko leyo

ngenxa yembophelelo yomzuzwana yesiganeko esingaphumelelanga

ngenxa yentembeko kwizithethe, ukuxabiseka, nakumgagatho woluntu

ngenxa yentembeko kubantu abathile

ngenxa yoxinezelelo lwe-arhente ezinamandla

Ukuphika ilungelo lokubuza okanye ukungcikiva ngembono yokucatshukiswa zii-arhente ezahlukeneyo

umtyholi

ixhoba

nabanye

Ukuphika ilungelo lokubuza okanye ukungcikiva ngembono yokubandakanyeko lwabanye abantu njengabenzi kwisiganeko esingaphumelelanga

umtyholi

ixhoba

nabanye

Ukuphika ilungelo lokubuza okanye ukungcikiva ngeembono yezithintelo, izinto ezingalunganga okanye izenzo ezingalunganga

umtyholi

ixhoba

nabanye

Ukuphika ilungelo lokubuza okanye ukungcikiva ngokusekelwe kwintetho yakho buqu

ngokungafumani amathuba kwixesha elidlulileyo



ingxelo entle yexesha elidlulileyo  
ukuba ngubani, indima, okanye iwonga  
ilungelo lokuzanelisa

Ukuphika ilungelo lokubuza okanye ukungcikiva ngokusekelwe kwintembeko  
ngendima kamenzi ngokunxulumene nesiganeko esingaphumelelanga  
ukuqinisekisa ukubasemthethweni kwesenzo esingaphumelelanga  
iinjongo ezilungileyo  
inzame nokukhathala ngokunxulumene nesiganeko esingaphumelelanga  
imbuyekezo

Ukuphika ilungelo lokubuza okanye ukungcikiva ngokusekelwe kwintembeko  
ngempawu zesiganeko esingaphumelelanga  
ukunciphisa isiganeko esingaphumelelanga  
ukuphika umonakalo  
ukunciphisa umonakalo  
iziphumo ezilungileyo okanye iziphumo ezingezinye ngaphandle kwezo  
beziyongiwe

Ezinye iindlela zokwala

---

**Schlenker (1980, pp. 138 – 48)**

Ukukhusela ubumsulwa

ukungenzeki

ukungabangeli

Ukucela uxolo

iziphumo ebezingalindelekanga

imeko zokunciphisa ityala

ukuxhoma izono komnye umntu

ukusasaza uxanduva

Ukuzathuza

ukucutha okuthe ngqo

ukuthelekisa

iinjongo eziphambili

---



**Tedischi and Reiss (1981:282)**

## Ukucela uxolo

ukungakhathaleleki okanye ukungathembeki kuba iziphumo

bezingacwangciswanga

ukungakwazi ukubona iziphumo (uxolo lokungazi)

iziphumo ezingabonwanga phambi kwexesha

ukungabi nalwazi

isigwebo/isigqibo esingekho mgagathweni

ukuphazanyiswa zezinye iziganeko

ukungabekwa ngendlela eyiyo kweziganeko ngabanye abantu

impazamo

ukubi naxesha lokuxoxa

ungabi nanjongo

ukuphazama ukufanisa umenzi

ukungabi nasikhundla

ukungabi nantando okanye intembeko yokulawula umzimba

oonobangela ngokomzimba

iziyobisi

utywala

ukugula ngomzimba

udino

oonobangela bezengqondo

ukuphambana okanye ukugula ngengqondo

imvakalelo engaphaya kwamandla okanye engalawulekiyo

(umzekelo: ukoyika, umsindo, umona)

ukunyazeliswa ngabanye

ukozeliswa

ukujikwa ingqondo

ukuhamba ulele / ukuphancaza

ukungabinalawulo

ufaniso oluphazanyiveyo

ukulibala

## Ukuzathuza

ukubhenela kwintembeko ephezulu

uThixo, uSatan, imimoya eyalelayo



abaphathi kurhulumente  
abantu abanewonga  
imiqathango emiselweyo  
ukubhenela kwi-adiyoloji  
ukuthanda izwe / ukuthanda uhlanga  
inguquko  
ukukhusela isizwe okanye abantu  
ukunyusa inkolo  
ukulwa ingcinezelo  
ukubhenela kwizithethe zokuzikhusela  
ukuzikhusela  
ukwenzelana ngokufanayo  
ukuphindezela kumcaphukisi ochaphazelakayo  
iimfazwe zeentlanga / zamabutho  
ukubanetyala ngokubandakanyeka  
ukwakha udumo  
ukuzikhusela kunyanzeliso  
ukugcina ukukholeleka  
ubudoda  
ukubhenela kwintembeko  
umhlobo  
ukuqondana / ukwalamana okudala kukho  
amabutho / amaqela  
oontanga, ngesini, ngohlanga.  
ukubhenela kwizithethe zomthetho  
ukugxeka ixhoba  
izithethe zobulungisa, ukulingana nezentlalo-ntle  
umthetho nocwangco  
ukubekwa kakubi kweziphumo  
akukho bungozi benziweyo (akukho xhoba)  
inzuzo ingaphaya kwengozi  
ukuthelekisa ngokwentlalo  
ukugweba umgwebi  
ukuxhoma izono komnye umntu  
ukubhenela kuxabiseko lwesintu



uthando  
 uxolo  
 inyaniso  
 ubuhle  
 ukuzanelisa  
 ukuphila ngokwasengqondweni  
 ukunyangwa kwemvakalelo engathethwanga  
 ukukhula komntu / ukuphuhla komntu  
 ukuqinisekisa ubuqu  
 ukwandisa izimvo nokuzenzela  
 isazela

---

**Semin noManstead (1983, pp. 91-92)**

Ukucela uxolo

ukuvinjwa injongo

ingozi

iziphumo ezingalindelekanga ngenxa

yokungabi nalwazi

yokungabi nabuchule okanye ukungabi nakho

yokungabi nanzame okanye ukukhuthazeka

iimeko ezikungqongileyo

ukufaniswa kwalo mntu ngempazamo

ukuvinjwa intando

okwexeshana (umzekelo, ukuthamba, iziyobisi, ukugula, ukuziphakamisa)

engesosigxina kwaphela (umzekelo, ubulima, ubufama, ubuthulu)

oonobangela bengqondo abavela kwi:

kuwe buqu ( umzekelo, ukuphambana, imvakalelo eyoyisayo)

ezinye (umzekelo, ukunyanzeliswa, ukuhipnothazwa, ukuhlanjwa ingqondo )

ukungabi nalawulo

ukuphika i-arhente

ufaniso oluyimpazamo

ukulibala

ukuvelisa kunye



ukubhenela kwiimeko ezithibazayo

ukuxhoma izono komnye umntu [ukucaphukisa]

amabali abuhlungu

Ukuzathuza

ukubanga ukuba izinto bezingabekwanga ngandlela

ukuphika ingozi

ukucutha ingozi

ukubhenela kumqathango wempindezelo

ukwenzelana okufanayo ( ixhoba lifanelwe yingozi ngenxa yezenzo)

ukonyelisa ( ixhoba lifanelwe yingozi ngenxa yempawu)

ukuthelekisa ngokwezentlalo

(abanye benza izinto ezimbi kakhulu kodwa abohlwaywa)

ukubhenela kwintembeko ephezulu

umntu onamandla okuyalela

umntu onewonga lokuyalela

imigaqo emiselweyo

ukuzanelisa

ukuzigcina kakuhle (ukunyangwa kwemvakalelo engathethwanga,

impilo ngokwasengqondweni okanye emzimbeni)

ukuziphuhlisa (ukuzikhula, ukwandisa iingcinga)

isazela

ukubhenela kumqathango welizwe elifezekileyo

umthetho nocwangco

ukuzikhusela

inzuzo ingaphaya kwengozi

ukubhenela kuxabiseko

ezopolitiko (umzekelo, idemokrasi, isoshiyalizm, ukuthanda ilizwe )

ngokusesikweni (umzekelo, intembeko, inkululeko, ubulungisa,

ukulingana)

ngokwezenkolo (umzekelo, isisa, uthando, inkolelo kwizithixo)

ukubhenela kwimfuno yokwakhiwa kobuso

ukugcina ubuso

ukwakha udumo



### 3.2.4 Isahluko 4 sikaBenoit: Ithiyori yobuyekezo lomfanekiso

#### Iingqikelelo zale thiyori

Le thiyori isekelwe phezu kweengcamango ezimbini: (a) unxibelelwano sisenzo esineenjongo, (b) ukugcina udumo lulungile yenye yeenjongo eziphambili zonxibelelwano.

#### Unxibelelwano sisenzo esineenjongo

Iimpawu ezicacileyo zale ngcamango zingafumaneka kuphando lobuciko luka-Aristotle. UAristotle wahlula iimpawu kathathu zokuthetha esidlangalelani ngokusekelwe kwiinjongo zesithethi.

*"Rhetoric has three distinct ends in view, one for each of its three kinds. The political orator aims at establishing the expediency of the harmfulness of a proposed course of action... Parties in a law-case aim at establishing the justice or injustice of some action... Those who praise or attack a man aim at providing him worthy of honour of the reverse" (1954, 1358 b21-28).*

UBenoit (1995) uphuhlisa le mbono ngelithi uhlobo ngalunye kwezi ntlobo zentetho zichazwe ngu-Aristotle luyangqinelana neenjongo zesithethi. Ubuciko bezopolitiko buphathelele ekubeni inkqubo ingasetyenziswa na, ukuze ubuciko basemthethweni bona bujongane nokukufumana unetyala okanye ungenatyala, ubuciko basesidlangalaleni buxoxa ukuba umntu makasolwe okanye makanconywe.

UKenneth Burke (1968), naye ungqina okuthethwa nguAristotle ukuba isenzo singabizwa ukuba sisenzo ngokupheleleyo kuphela ukuba sibandakanya injongo (1968:446). UBurke uqhubeka evuma imisebenzi yabanye ababhali ukuba yeyobuciko kuba banabaphulaphuli engqondweni yabo, kunye nenjongo ecacileyo. Kodwa uBenoit ukhawuleza amgatye uBurke ngelithi ubonakala ngathi uyazikhetha iintetho ezingenanjongo. Uxoxa ukuba:

*"we also seek to develop our subject beyond the traditional bounds of rhetoric. There is an intermediate area of expression that is not wholly deliberate, yet not wholly unconscious. It lies midway between aimless utterance and speech directly purposive" (p. xiii).*



UBenoit ubanga ukuba ngokukaBurke, ubuciko buneenjongo nokuba loo njongo ingqalile okanye ayingqalanga.

UFisher (1970) usinika iinjongo ezine abanga ukuba ziphambili kwimeko yobuciko: (i) isivumo – sidala umfanekiso, (ii) ukuvuma kwakhona – kuhlaziya umfanekiso, (iii) ukuhlambulula – kuguqula umfanekiso, (iv) nobhukuqo – luhlasela umfanekiso

Kungenxa yezi njongo ukuba uFisher abange ukuba ubuciko sisenzo esineenjongo kwaye wongeza ngelithi injongo leyo kufuneka ichazwe ngokokuhambiselana kwayo nomfanekiso.

Emva koko, uBenoit ubanga ukuba zonke iingcali zobuciko ziya kuqonda ukuba ubuciko bubugcisa bolukuhlo, isisibhengezo esiphethe ingcamango yokuba idiskhosi yobuciko inenjongo. UClark noClark (1977:223) bacatshulwa nguBenoit (1995) bebhengeza ukuba ukuthetha ngokufanelekileyo sisenzo esisisixhobo.

UClark noDelia (1979) bacatshulwa nguBenoit (1995) bebonakalisa ukuba imiba okanye iinjongo ezintathu zicacile okanye zingacacanga ezivela kuthethathethwano olucacileyo okanye olungacacanga kunaniselwano ngonxibelelwano maxesha onke:

*“(1) overtly instrumental objectives, in which a response is required from one’s listener (s) related to a specific obstacle or problem defining the task of the communicative situation, (2) interpersonal objectives, involving the establishment or maintenance of a relationship with the other(s), and (3) identity objectives, in which there is management of the communicative situation to the end of presenting a desired self image for the speaker and maintaining a particular sense of self for the other(s)” (p.200).*

UBenoit (1995) ulungelanisa le ngcamango ngokuxoxa ukuba umnxibelelanisi angathi abe neenjongo ezininzi ezingahambelaniyo. Kwimeko enjalo, ukuziphatha okuqhubelela phambili injongo enye kungathetha ukuba ezinye iinjongo zisala zingafezwanga. Kungenzeka ukuba intetho enjongo ikukufumana injongo ethile ibe yonakalisa ukufumaneka kwenye injongo. UBenoit uxoxa ukuba abantu mabazame ukuphumeza ezo njongo zibonakala zibalulekile ngelo xesha ngeso senzo okanye baphumeze loo



ngxubevange yeenjongo eziphambili ezibonakala zinokuphumelela kwaye zingasayi kuba mbi kwindlela yokuziphatha komntu kunye nokubaluleka kwenjongo kumenzi.

Okwesibini, ngamanye amaxesha izizathu neenjongo zomntu azingqali, azinamxholo kwaye azicaci. Kodwa ke, ukuba iinjongo zomntu zicacile, uya kuzama ukuziphatha ngendlela eya kumnceda ukuphumeza ezo njongo zicacileyo. Ngaphezu koko, ukuba nengqiqo ecacileyo akuthethi ukuba uyakwazi okanye uyafuna okanye angakwazi ukwenza eyona mpumelelo ngenjongo yakhe ecacileyo.

Okwesithathu, okanye ukuziphatha kuyazilawula ngaphezu kokuba umntu enokulawulwa ngumntu ngokwakhe. Ngako oko, siya kucwangcisa ukuthetha kwethu kwaye kwezinye iimeko sizinikela ngamandla ekucingeni ngento esiza kuyithetha ukuze sikhuphe idiskhosi eya kubonakala ifanelekile kangangoko.

Okokugqibela, nangona iinjongo zomntu zicacile, ingenzeka into yokuba abanye abantu bangakwazi ukuzibona nanjengoko iinjongo ezininzi, kubandakanya imiba efihlakeleyo, zisoloko zixakanisa abagxeki.

UVon Wright (1971) ucacisa ubudlelwane phakathi kweenjongo nezenzo ngesilojism ayibanga njengendlela ebalulekileyo yokujonga unxibelelwano:

'u-A ufuna ukuzisa u-p

u-A uqaphela ukuba akanakho ukuzisa u-p ngaphandle kokuba enza u-a

Ngako oko, u-A uzinikela ukwenza u-a.

Esi sicwangcisa silolu hlobo ngamanye amaxesha sibizwa ngokuba yintekelelo okanye isilojizim(1971: 96)

Kungoko ke, uBenoit exhasa imbono kaVon Wright ngokuxoxa ukuba unxibelelwano kungcono luqikelelwe njengesenzo esisisixhobo.

### Ukugcina udumo lulungile yenye yeenjongo eziphambili zonxibelelwano

UBenoit uphawula ukuba ukugcina udumo lulungile kubalulekile xa abantu benxibelelana. Imfuneko yokusebenzisa idiskhosi xa bethetha yenziwa kukuba abantu bazibandakanya nokuziphatha okungafanelekanga, ngako oko, babesesichengeni sokuhlaselwa kuba



ihlabathi linezinto ezingonelanga wonke umntu – njengemali, ixesha, ubukhulu, isithuba, njalo njalo. Kuthi ke zakungaboneli abantu ezi zinto baqale bangoniseki. Okwesibini, iziganeko ezingaphaya kwamandla ethu ziyakwazi ukwenza ukuba singaziphumezi iimfanelo zethu. Okwesithathu, abantu benza impazamo – abanye ngokunyanisekileyo, abanye kuba befuna ukuzanelisa. Izinto ezithi ngamaxesha amaninzi zikhokelele ekubeni singazenzi iimfanelo zethu butywala, iziyobisi, ukungalali kakuhle, njalo njalo. Zithi zigqumelela ukuqonda kwethu zilimaze ukwenza kwethu izinto. Okokugqibela, abantu bahluka ngeenjongo, kuthi ke zakuba zingqubana ezi njongo zahlukeneyo kubekho iingxoxo okanye uxambuliswano.

UBenoit unika uluvo lokuba ezi zinto zine zingentla zidibanela ukuqinisekisa ukuba okugwenxa okwenziwa ngumntu kusoloko kuyimbonakalo yokuziphatha komntu.

Iziphumo zale ndlela yokuziphatha ingenakunqandwa zijongwe ngabaphandi abanjengoSemin noManstead xa benika ingxelo yabo ethi:

*“breaches of conduct, 'occur', actors assume that they have projected a negative image of themselves, even if the breach of an unintentional one” (1983:38).*

baqhubeka babonise ukuba

*“ the threat of potential negative imputations to the self, in the shape of anticipated negative dispositional inferences that an observer may make, increases with the degree of blame and responsibility that can be inferred from the act” (1983, p38).*

Kungoko ke uBenoit evalelisa ngelithi, abantu bazikhathaza ngokucinga ukuba abanye baya kucinga kakubi ngabo xa kwenzeke izinto ezingalunganga, kwaye esi soyikiso kumfanekiso sicingeleka njengesandayo nje ukuba uxanduva lo mntu lusanda.

UBenoit ubanga ukuba olu luvo lusondele kwingcinga kaBurke yetyala nokuhlazeka ethi ukuzibeka ityala elibi kuvela ngaphakathi. Uxoxa ukuba isizathu sokuba abantu bazive benetyala kukuba abanye abantu bayakhawuleza ukugxeka abanye ngendlela abaziphethe ngayo okanye indlela le abaphatha ngayo izinto okanye abenza ngayo izinto. UMcLaughlin, Cody noRosenstien (1983) basinika iintlobo ezine zongcikivo okanye iintetho ezixhokonxa ii-akhawunti okanye izingxengxezo, a) ukuvakalisa umothuko okanye



ukucaphukela, (b) ukubonakalisa lo mntu umngcikivayo ungaphantsi ngengqondo nangokuziphatha kuwe, (c) ukucela inkcazelo, (d) nokuthuka omnye umntu.

UBenoit uvaletisa ngokuthi ukuvela kwethu kugxeko kusenxa sizive sinetyala ngaphakathi kwaye kubekho izoyikiso zangaphandle kubuso bethu. Ezi zinto zombini zisikhuthaza ukuba sibe nento esiyenzayo singabenzi bokugwenxa okanye be-akhawunti.

UGoffman(1967:27) ucatshulwa nguBenoit (1995) ecacisa ukuba xa ubuso buvelelwe zizoyikiso, kufuneka umsebenzi wobuso wenziwe.

UBenoit ubuza umbuzo obalulekileyo wokuba kutheni ubuso okanye umfanekiso ubaluleke kangaka kwaye ukhuthaza iimpendulo zokuzikhusela (1995:69).

Lo mbuzo uwuphendula ngokuthi, okokuqala, ubuso okanye udumo sisixhobo esibalulekileyo kuba sidlala indima enkulu kwimbonakalo yomntu ephilileyo. Utsho ethabatha inkcazelo kaSnyder, Higgins, noStucky ethi:

*“achieving and maintaining a positive self-image have been postulated as important motivational variables throughout the history of psychology” (1983:29).*

Ngenxa yokwahluka kweziphumo zezenzo ezigwenxa kwiziganeko eziyingxaki, uSchlenker usinika eyakhe inkcazelo ethi:

*“the more severe a predicament is, the greater the negative repurcussion for an actor. The actor should experience greater internal distress such as anxiety from audiences, and produce greater damage to his or her identity - thereby adversely affecting relationship with the audience” (1980:131).*

Umfanekiso okanye udumo lunefuthe elikhulu kwinkqubo yempembelelo. UBenoit uthi u-Isocrates ucacisa i-ithosi yesithethi, ukuba kukukholeleka okanye udumo lwangaphambili, lubaluleke kakhulu kwintsebenziseko yediskhosi yokubuyekwezwa komfanekiso:

*“The man who wishes to persuade people will not be negligent as to the matter of character, no, on the contrary, he will apply himself above all to establish a most honourable name among his fellow-citizens; for who does not know that words carry*



*a greater conviction when spoken by men of good repute than when spoken by men who live under a cloud, and that the argument which made furnished by words?" (p.278).*

NgokukaBenoit, u-Isocrates uqhubeka axoxe ukuba udumo lwesithethi yifektha ebalulekileyo kulukuhlo kunakwiingxoxo nakubungqina:

*"probabilities and proofs and all forms of persuasion support only the points in a case to which they are severally applied, whereas an honourable reputation not only lends greater persuasiveness to the words of the man who possesses it, but adds greater luster to his deeds, and is, therefore, more zealously to be sought after by men of intelligence than anything else in the world" (p.280).*

UBenoit ugqibezela ngokucaphula kuBrown noLevinson (1978) kuqwalaselo lwabo lokuba abantu balindelekile ukuba bazikhusele xa kukho izoyikiso (p.66) ngokunika inkcazelo, ukukhusela, ukuzathuza, izingxengxezo, okanye ukucela uxolo ngokuziphatha kwabo.

#### Idiskhosi yobuyekezo lomfanekiso

Nanjengoko besele kutshiwo ngaphambili, ithiyori yokubuyekezwa komfanekiso icingela ukuba unxibelelwano sisenzo esineenjongo. Luthi lugxininise kwijongo ebalulekileyo: ukubuyekeza nokukhusela udumo lomntu. Abantu basebenzisa nayiphi na indlela ukukhusela okanye ukunqandela ubuso okanye udumo lwabo kuso nasiphi na isoyikiso. Basebenzisa ubugcisa bokubuyekeza umfanekiso obusebenzela ukubuyisa udumo lomntu olonakalisiweyo, kwaye ingaqondakala kuphela ukuba udumo lusemngciphekweni ngokuthi kuhlalutywe ubume bohlaselo, izingcikivo okanye izikhalazo. Uhlasele kumfanekiso, ubuso okanye udumo lunezintlu ezimbini: (a) isenzo senzekile esingafanelekanga, (a) umntu unoxanduva lwesenzo esingafanelekanga

UBenoit uxoxa ukuba zombini ezi meko zingentla ziqapheleka kubaphulaphuli nakumenzi njengezisisoyikiso kumfanekiso kamenzi, isenzo sobuyekezo lomfanekiso sakuthatyathwa naso. Uxoxa ukuba isenzo esenziweyo kufuneka sibe sesikhalimelekayo, oko kukuthi kufuneka bakholelwe ukuba isenzo sineziphumo okanye ifuthe elibi kumenzi okanye kubaphulaphuli. Okwesibini, uBenoit uthi umonakalo kubuso bomnye umntu, ufuna ukuba umenzi afumaniseke enenxaxheba kwisenzo eso ngabo bachaphazelakayo. Uphawula



phandle ukuba undoqo apha asikokuba umenzi ufumaniseka esenzile isenzo, koko kukuba ngaba abaphulaphuli abachaphazelekayo bayakholelwa kusini na ukuba isenzo esi singumthombo wesenzo esingafanelekanga.

UBenoit ubanga ukuba indlela uhlaselo olusebenza ngayo luchaza indlela ubugcisa bokubuyekeza umfanekiso womntu obusebenza ngayo:(a) ukuphika – isenzo esingafanelekanga senzekile okanye umtyholwa usenzile. Kodwa ukuba akukho senzo singafanelekanga senzekileyo akukho nto ibangela ukuba umntu makaphike nto, ngako oko akukho dumo okanye mfanekiso usemgciphekweni. Xa uphepha okanye ucutha uxanduva, umtyholwa usenzile isenzo esingafanelakanga, akanakho ukuphika kwaphela ukuba akasenzanga. Kodwa ngobugcisa obunjengokucatshukiswa, ukuba nakho, ingozi, neenjongo ezilungileyo, kungalula ukuphepha uxanduva. Ngokwenza njalo kube kuthibazeka ubuzaza bomonakalo kudumo okanye umfanekiso.

UBenoit uphinda asinike iindlela zobugcisa bokucutha ububi kwisenzo ezinjengokuxhasa, ukucutha, ukwahlulahlula, ukugqithisa, nokuhlasela umhlaseli. Imbuyekezo, isenzo sokulungisa, nokungcungcuthekisa kusebenza kakuhle ngokwemeko yenkcubeko kunokuba kusebenze ngobume besityholo okanye uhlaselo.

NgokukaBenoit, inkqubo yokwenziwa kobugcisa bokubuyekeza umfanekiso ingachazwa ngokuhlalutya ubume besingcikivo okanye uhlaselo. Uhambisa athi uhlaselo kufuneka ukuba lubonakalise icala elibi lesenzo kwaye lunike uxanduva ngesenzo kulowo utyholwayo. Ukukhusela kungazama ukulungisa kwakhona umfanekiso ngokuthi kuphike okanye kucuthe uxanduva ngokuthi isenzo besingekho sibi kakhulu.

#### Itayipoloji yobugcisa bokubuyekeza umfanekiso

UBenoit uthi ubugcisa bokubuyekeza umfanekiso bahlulwe baziintlobo ezintlanu ezithe gabalala, ezintathu kuzo zineendidi ezithe zahlulwa kuzo. Apha ngezantsi ndiza kwahlula ezi ndidi zezi ntlobo kwaye ndibonakalise imvelaphi yoluhlu okanye udidi ngokwababhali abathe baziveza nangokwendlela azakhe ngayo uBenoit.



## UKUPHIKA

NgokukaBenoit (1995) zintathu iindlela zobugcisa ezinokusetyenziswa kubugcisa bokuphika. Eyokuqala yileyo uBenoit ayichaza ngokuba umtyholwa angajongana nokuhlaselwa ngokuphika nje phandle ukuba uyazana okanye usenzile isenzo esingafanelekanga.

Okwesibini, umtyholwa angaphika ukuba isenzo esingafanelekanga usenzile ngokuzixhaza enika ingcaciso okanye ngokunika ubungqina obubambekayo ngakumbi kwimeko yezomthetho.

Okwesithathu, kukutshintsha isisolo nalapho imenzi okanye obandajanyeka kwisenzo esingafanelekanga atyabeka ubutyala komnye umntu. Umtyholwa utyhola ukuba akanakuba netyala ngesenzo esingafanelekanga nasityabeke komnye umntu njengosenzileyo.

## UKUPHEPHA UXANDUVA

UBenoit uxoxa ukuba zine iindlela zokuphepha uxanduva:

### (i) Ukucaphukisa

Obu bugcisa buvela kubugcisa bokuxhoma izono komnye umntu bukaScott noLyman (1968) nobusele buguquke baba kukucaphukisa. Umenzi angabanga ukuba isenzo esingafanelekanga besenziwe njengempendulo kwesinye isenzo esingalunganga sangaphambili nesithe sabangela esi isenzo sibe sisenzo esinxaxhileyo. Ukuba lo omnye umntu uyavuma ukuba umenzi ubecatshukisiwe, umcaphukisi angafumananiseka enoxanduva endaweni yomenzi (Schonbach 1980, Semin noManstead 1983, noTedischi noReiss 1981)

### (ii) Ukuba nakho

Kobu bugcisa umenzi uzicelela uxolo ngokuba bekunqongophele ulwazi okanye ebenge nalawulo lwemeko ebangele ukuba enze isenzo esingafanelekanga. Umenzi uzama ukuphepha ngokubanga ukungqongophala kolwazi, intando, nokuba



nakho, nto leyo ithetha ukuba akanakho ukujongwa njengowenze isenzo esingafanelakanga.

(iii) Ingozi

Umenzi angacela uxolo ngokusekelwe kwingozi. Oko kuthetha ukuba abantu sibafumanisa ukuba banoxanduva xa imeko ekwenzeke kuyo isenzo esingafanelekanga engaba ube nolawulo lwayo.

(iv) Iinjongo ezilungileyo

UWare noLinkugel (1973) bathi bona abantu bangaphepha ngokuthi basebenzise izizathu okanye iinjongo. Isenzo esingalunganga asiphikwa, kodwa abaphulaphuli bayacelwa ukuba bangathabatha umenzi njengonoxanduva kuba isenzo besenziwe ngenjongo ezilungileyo. UBenoit uphawula ukuba abantu abenza okubi ngexesha bezama ukwenza okuhle abadli ngokusolwa kangako njengabo banjongo zimbi.

## UKUCUTHA UBUBI

Obu bugcisa bokulungisa buneendidi ezintandathu:

- (a) **ukuxhasa** okuphuhlise nguWare noLinkugel (1973) nokungasetyenziselwa ukuthibaza iziphumo ezibi zesenzo kumenzi ngokunika amandla oko abaphulaphuli bakubona njengokulungileyo ngakumenzi. Abo batyholwa ngokwenza okungalunga bangazayamanisa nokulungileyo okukhe kwenzeka ngaphambili. Nangona okungalunganga okwayanyaniswa nesenzo kungena kususwa, kodwa imvakalelo embi malunga nomenzi ingaguquka kubaphulaphuli ibe yenokwakha umfanekiso olungileyo ngakumenzi. Obu bugcisa bungasebenza ngempumelelo ukuba ezi zenzo zilungileyo ayanyaniswa nazo umenzi zayamene nezityholo.
- (b) **ukunciphisa** kuveliswe nguSykes noMatza (1957), uScott noLyman (1968), uSchonbach (1980), uSchlenker (1980), uTedeschi noReiss (1981), noSemin noManstead (1980). Apha, kuncitshiswa ubungakanani bobuzaza obayanyaniswa nesenzo esingalunganga. Ukuba isithethi singalukuhla abaphulaphuli ukuba isenzo esinxaxhileyo asikho simbi njengoko becinga, ubungakanani bobuzaza besenzo bungancipha.



- (c) **ukwahlulahlula** kukwaveliswe nguWare noLingkel (1973). Apha, isithethi sizama ukukwahlula esi senzo esingalunganga kwizenzo ezibufana nesi ezikhe zenzeka ngaphambili. Ngoku kuthelekisa, isenzo singabonakala njengesingesibi kakhulu. Ngokwenza njalo, oku kunganciphisa imvakalelo embi ngakwisenzo nangakumenzi.
- (d) **ukugqithisa** kwanobu ubugcisa buveliswe nguWare noLingkel (1973). Busebenza ngokubeka isenzo kwimeko eyahlukileyo. Apha uthabatha isenzo esingalunganga usibeke kwimeko elungileyo yexesha eladlulayo nenokukubonalisa njengomntu olungileyo kwaye ithomalalise ubuzaza bobubi ngakumenzi nangakwisenzo ngaxeshanye.
- (e) **ukuhlasela umhlaseli** kuveliswe nguRosenfield (1968), uSykes noMatza (1957), uScott noLyman (1968), uSchonbach (1980), noTedeschi noReiss (1981). Ukuba ukukholeleka komthombo wolwazi kungacuthwa, umonakalo kumfanekiso womntu ngezo zityholo ungacuthwa. Kwakhona, obu bugcisa bungasetyenziselwa ukujika ingqalelo yabaphulaphuli ukuba ingabi kundoqo wesityholo koko ujolise apho uvela khona. Ngalo ndlela, ukukholeleka kwezityholo kungathandabuzeka kwaye kungakholeleki ngakubaphulaphuli. Kube kucuthwa umonakalo kumfanekiso womntu ngalo ndlela.
- (f) **imbuyekezo** ngokuveliswa nguSchonbach (1980). Apha umntu unika intlawulo kwixhoba ezama kususa imvakalelo embi evela kwisenzo. Le ntlawulo ingathabatha iindlela ezinjengokunikeza ngezinto zexabiso okanye ukusebenzela lo mntu okanye nkampani okanye imali. UBenoit ubanga ukuba imbuyekezo isebenza njengesinyobo, kuba ukuba imbuyekezo ingaphezulu ngexabiso kwisenzo esingafanelekanga, oko kothetha ukuba umfanekiso kamenzi ubuyiselwe.

UBenoit uxoxa ukuba akukho nanye kwezi ndidi zobugcisa bokucutha ububi zingentla ephikayo ukuba umenzi usenzile isenzo esikhalimelekayo okanye ezama ukucutha inxaxheba kamenzi kwisenzo eso.

## ISENZO SOKULUNGISA

UBenoit uthi zimbini iindlela umtyholwa anokulungisa ngazo iingxaki. Ezi ndlela zombini zivela kuGoffman (1971):(1) ukubuyekeza imeko ukuba ibe kwimeko ebikuyo ngaphambi kokuba kubekho isenzo esikhamelekayo, okanye (2) ukuthembisa ukulungisa indlela ezimbi ezibangela ukukhalinyelwa nokuthi wenze iinzame zokukhusela isenzo singaphindi senzeke.



## UKUNGCUNGCUTHEKISA

Le ndlela ivela kuBurke (1970,1973) uthi umtyholwa angaluvuma uxanduva lokwenza isenzo esingalunganga kwaye ade acele ukuxolelwa. USchonbach (1980) noGoffman (1971) xa bexoxa ngezinikezelo kunye nezingxengxeko baxele ukuba isithethi singavuma kwaye sivakalise ukuzisola. UBenoit uthi obu bugcisa bungolekwa njengeenjongo zokulungisa okanye ukukhusela ukuphinda kwenzeke enye ingxaki, kodwa zingezenzeka ngokwahlukeneyo.

### Izigqibo

UBenoit (1995) ubuza imibuzo emithathu ebalulekileyo yokuba ubugcisa obu busebenza njani, ulwalamano lohlaselo lolukuhlo kunye nokukhusela, nokuhambelana kwale thiyori nemisebenzi yangaphambili.

UBenoit (1995) uchaza ubugcisa athi yingqikelelo engaphathekiyo okanye ethe gabalala emele injongo okanye ifuthe elisonjululwa ngediskhosi. Wongeza ngelithi ubugcisa bumele ukuhambelana ngokwengxoxo phakathi kwesithethi kunye nefuthe elinokwenzeka kubaphulaphuli. NgokukaBenoit, eli futhe lingalelifezekisayo okanye elisisixhobo okanye zombini. UBenoit ucacisa ukuba intetho efzekisayo yileyo ifuna ukuphumeza injongo yesithethi, ukuze esisixhobo ibe yileyo yakha ifuthe elineenjongo ezingaphaya kokufezekisa. UBenoit uqhubeka ecacisa ngenkqubo yobu bugcisa esithi ukuze bube bobusisixhobo kufuneka ukuxhaswa okwenzekayo kwaye umtyholwa abe nakho ukuxhoma izono komnye umntu. UBenoit uvaletisa ngelithi bobubini obu bugcisa, obusisixhobo nobufekisayo bungasetyenziswa kwiindlela ezininzi zobugcisa bokubuyekisa umfanekiso.

Uqhubeka ecacisa uBenoit, ukuhlasela umtyholi kungabonakala njengobugcisa obusisixhobo kuba ukukholeleka komtyholi kungacutheka ngaloo ndlela bube buthomalisa umonakalo kumfanekiso womtyholwa njengobuncedayo.

UBenoit uphawula ukuba ubugcisa bungasetyenziswa kwidiskhosi ngeendlela ezininzi ukude kube nzima ukuchaza ukuba bobuphi na ubugcisa obu. Uxoxa ukuba kungolwazi lwemveli nangamava ukuba abagxeki, izithethi, nabaphulaphuli bakwazi ukuphawula intetho. Basebenzisa umkhondo onjengophawula intetho njengendlela yobugcisa, ukusebenza ngembono yesithethi ukujonga ukuba ngxaki zini isithethi esizijongayo



ngokwenza loo ntetho, nokuthekelela ukuba isithethi besifuna ukuyisebenzisa njani intetho ukusombulula ingxaki. Banganakho ukusebenzisa iimbono zabaphulaphuli ukuthekelela ukuba bachaphazeleke njani kwintetho eyenziwe kwimeko ethile. Okokugqibela, izithethi zinganika umkhondo weenjongo zesithethi, indlela echaphazela abaphulaphuli, nobungqina ngokuthi asebenzise idiskhosi ehambisana noko.

### Ukubuyekeza umfanekiso nabaphulaphuli

UBenoit (1995) uqwalasela ukuba ukubuyekwezwa komfanekiso kusebenza ngembono. Umenzi uphendula izoyikiso eziyimbono kubume bakhe. UBenoit (1995) ucaphula uTedeschi noReiss (1981:271) besithi:

*"central to the realization that one faces a predicament is the belief that others attribute to oneself causality and responsibility for the event in question".*

UBenoit ungqina ngokuthi:

*"the rhetor's perceptions of the audience's image of the rhetor may or may not correspond directly to the audience's actual perceptions of rhetor's image" (1995: 82).*

UBenoit usinika uhlalutyo oluthi zimbini iintlobo zabaphulaphuli kwimeko yokubuyekwezwa komfanekiso: (a) abangxengxezi bathetha nabaphulaphuli abangaphandle – aba ngabantu isithethi esinoxanduva lokuthetha nabo ukuze kubuyekwezwe umfanekiso waso. UBenoit uthi zintathu iindidi zabaphulaphuli abangaphandle: (i) ngumntu okhalimele isenzo esingalunganga sesithethi – apha isithethi sizama ukubuyekeza udumo kumtyholi; (ii) isithethi sizama ukubuyekeza udumo kumtyholi kunye nabanye abanolwazi ngesenzo; (iii) iqela lesithathu lingenelela ngokuthomalalisa ityala ngaphambi kweqela ebelifanelekile ngakumbi elityholayo.

UBenoit uqwalasele ukuba ngenxa yokuba isithethi singahlazeka ngesenzo saso, siye sizive sidanile ngaphakathi, kube ngoko ke athi uBenoit kukho (b) abaphulaphuli abangaphakathi. Ngamanye amaxesha, ukucela uxolo okanye ukwenza i-akhawunti kungenza ukuba azive ngcono okanye azive engcungcutheka ngakumbi kuba isazela simphethe.



## Ulwalamano phakathi kohlaselo nokhuselo

URyan (1982) ugxininise ekubalulekeni kokuqonda ukuba iziganeko zokubuyezwa komfanekiso ngendlela yokuqonda uhlaselo ziyasebenza. Utsho ephawula ukuba:

*“the critic cannot have a complete understanding of accusation or apology without treating them both” (1982:254).*

URyan uchaza iintlobo ezimbini zokubangela – enye iphikisana nenkqubo, enye nesimilo.

Uthi kukho amanqanaba amathathu enqaku – ukuchaza, uphawu nolawulo lezobulungisa.

UBenoit uxoxa ukuba ibonakala lula into yokuba isithethi singangazikhathaleli iinkcukacha zohlaselo, kodwa masingajongi ukuphumelela kuba loo nto ayisoloko injalo. Utsho enika izizathu ezintandathu:

- i. ukuguqula uhlaselo – isithethi singatshintsha uhlaselo ukusuka kwisimilo ukuya kwinkqubo okanye ukusuka kumba othile wohlaselo ukusa komnye umba ongangeni ndawo wohlaselo.
- ii. ngaphandle nje kokutshintsha ubume kunobangela, isithethi singazama ukutshintsha ngokupheleleyo ingqalelo ukuya komnye umba owohlukileyo kwaphela kulowo bekungawo – ukukopakopisa iingqondo zabaphulaphuli.
- iii. asinto yonke eya kubaluleka kubaphulaphuli, ngoko ke, umtyholwa angakwazi ukugxininisa kwizinto abaphulaphuli abanomdla kuzo.
- iv. kungangabikho zityholo zicacileyo – xa izityholo ziveliswa lusasazo lweendaba, isityholo singabaluleka kodwa kube nzima kumtyholwa ukuphendula kumtyholi angamaziyo.
- v. uhlaselo nokhuseleko zingahambelana – loo nto ithanda ukwenzeka kwingxoxo-mpikiswano yezopolitiko lwasesidlangaleni.
- vi. xa isithethi siqala ngokungxengxeza phambi kwesenzo, loo nto ingenza kube nzima ukwahlula phakathi kwesingxengxezo nohlaselo.

UBenoit uphinda agxininise ukuba ukuqonda ubume bohlaselo ngolukuhlo bunceda ukuba zingaphi kwaye zinjani iindlela zobugcisa ezinokusetyenziswa. Uthi zimbini izinto ezenza uhlaselo ngolukuhlo: (a) isenzo esikhalimelekayo esiboniweyo, (b) umhlaselwa makafumaniseke enenxaxheba ngohlaselo.



### Uphando owenziweyo

UBenoit uthi le thiyori ithatyathwe kakhulu kweminye imisebenzi yangaphambili ebandakanya imisebenzi yoRosenfield (1968) ngethiyori yakhe yokwenza isingxengxezo kusasazo, ekaBurke (1970) yetyala, ekaWare noLinkugel (1973) yezingxengxezo, nohlalutyo lweentetho njenge-akhawunti lukaRyan (1982).

UBenoit uxoxa ngomohluko phakathi kwethiyori yakhe ehlangeneyo yobuyekezo lomfanekiso kunye nezi thiyori zingentla. Uthi umahluko phakathi kwethiyori kaRosenfield nale yakhe kukuba le yakhe igqibelele kube ekaRosenfield iluphando oluhlolayo.

Xa ephawula ngethiyori kaBurke, uBenoit yena uyabuhlulahlula ubugcisa obuvezwe nguBurke (1973) ngenxa yefuthe elibugxininisayo. Ukungcungcuthekisa kuvuma isisolokwaye kucela ukuxolelwa kwangaxeshanye kwenza ixhoba okanye kuxhoma izono kwenye indawo. Kungoko ke ecinga ukuba ukuxhoma izono kwenye indawo okanye ukwenza ixhoba kusondelelene kakhulu nokuphika kunokungcungcuthekisa.

UBenoit ubanga ukuba ithiyori yezingxengxezo kaWare noLinkugel (1973) nayo ayigqibelelanga kuba ubugcisa obunjengokuhlasela umhlaseli, ukuxhoma izono kwenye indawo, ukungcungcuthekisa, ukunciphisa, nembuyekezo abuxoxwanga.

Uphinda awubone omnye umahluko phakathi kwezi thiyori xa kukujongwa injongo ezilungileyo. UWare noLinkugel bazithabatha iinjongo ezilungileyo njengezihambelana nokuphika. Yena Benoit uzisondeza iinjongo ezilungileyo kubugcisa bokunciphisa.

Owokugqibela umahluko ovezwa nguBenoit phakathi kwethiyori yakhe nekaWare noLinkugel ubandakanya umda. Ubanga ukuba akaboni sizathu sibangela ukuba ithiyori yobuyekezo lomfanekiso iphelele kubume bokuziphatha komntu kuba indlela ekuqulunqwa ngayo isicwangciso-nkqubo sasesidlangalaleni sinawo amaxesha okuchaza okanye okuthethelela umfanekiso. Utsho ebanga ukuba isimilo somntu (isicwangciso-nkqubo) silawulwa bubume bokuziphatha kwalo mntu. Kungako oko, kunzima ukwahlula phakathi kobume bokuziphatha kunye nenkqubo.



## Ushwankathelo lwethiyori yokubuyekezwa komfanekiso

- 
- Ukuphika
    - ❖ Ukuphika nje
    - ❖ Ukuxhoma izono kwenye indawo
  - Ukuphepha uxanduva
    - ❖ Ukucaphukisa
    - ❖ Ukuba nakho
    - ❖ Ingozi
    - ❖ Iinjongo ezilungileyo
  - Ukucutha ubuzaza besinganeko
    - ❖ Ukuxhasa
    - ❖ Ukunciphisa
    - ❖ Ukugqithisa
    - ❖ ukwahlulahlula
    - ❖ Ukuhlasela umhlaseli
    - ❖ Imbuyekezo
  - Isenzo sokulungisa
  - Ukungcungcuthekisa
- 

### 3.3 UBUYEKEZO LOMFANEKISO KWIMEKO YASEKUHLALENI

Kweli candelo, izimvo ezahlukeneyo kwi-akhawunti okanye unika izizathu kwimeko isekuhlaleni zizakushwankathelwa. Le miba iza kunikwa ingqwalasela: ubume beengcaciso zasekuhlaleni, iingcaciso kunye nemeko yasekuhlaleni, ii-akhawunti kunye nentlonelo, kugqityelwe ngesini kwintlonelo ye-akhawunti.

#### 3.3.1 Ubume beengcaciso zasehlaleni

Read (1992)

URead (1992) ubanga ukuba uphando oluninzi sele lwenziwe ngobume bee-akhawunti ezininzi kwakunye nemisebenzi yezo akhawunti. Kodwa kuncinane esele kwenziwe ngokuba abantu bazakha njani na ii-akhawunti. Utsho ebanga ukuba siyafuna ukuba ii-akhawunti esizakhayo zivunywe ngabo zifika kubo.



URead uza kusibonisa imodeli yokuba abantu bazakha njani ii-akhawunti zabo ngomsebenzi ovela kwindlela esayakhelwe kulwazi kaSchank no-Abelson (1977) ukuya kwingcaciso nokuzathuza ngoonobangela. Eyona ngcamango iphambili kule modeli kukuba ukuncamathelana kwe-akhawunti kudlala indima enkulu ekwakhiweni nasekuvavanyweni kwe-akhawunti. Kungoko, abantu xa besakha i-akhawunti beqaphela kakhulu ukuncamathelana kwayo nayiphi na into eyakwenza le akhawunnti ibe yevumelekileyo. Nabo bathi bayamkele basoloko beqaphele ukuncamathelana kwayo ukuze bayamkele. Kule modeli ukuncamathela kwe-akhawunti kuvela kwiinjongo nakumalungu adibanisayo kanobangela.

Olunye ubango oluvela kule modeli kukuba kufaneleke sakhe i-akhawunti ngokwembono yomngcikivi kwaye siyakhe ngale ndlela sicinga ukuba angayithanda xa ivele ngayo. Iingcali ziwe ngokuwa zizama ukuchaza ukuba i-akhawunti le yintoni na.

Uluvo athe wahambisana nalo uRead (1992) lelokuba i-akhawunti:

*"the way in which people try to affect a repair of a social failure."*

Esebenzisa okuxoxwe nguCody noMcLaughlin (1985,1988) kunye noSchonbach (1990) kokuba xa uvavanya indlela abantu abazakha ngayo ii-akhawunti kuyimfuneko ukuqaphela indlela esemthethweni yokulandelelana kwe-akhawunti. Ubanga ukuba ukulandelelana kuqala ngesenzo esingaphumelelanga ekufuneka kwenziwe i-akhawunti ngaso, nesibandakanya ukophulwa kwezithethe nokulindelekileyo kwasekuhlaleni okanye ukwenza ingozi ebonakalayo komnye umntu. Kungoko ke, oko kuphembelela ukuvela kongcikivo okanye isicelo sokulungisa. Kulapho kuqala khona ukwakhiwa kwe-akhawunti. NgokukaRead (1992), emva kokuphendla imisebenzi yeengcali ezinjengooCody noMcLaughlin (1990) noSchonbach (1990), uphawule intlobo ezine zee-akhawunti. (a) Ukucela uxolo akucacise ngokuba umcaphukisi uphika uxanduva lokungaphumeleli kwesenzo kungako oko ezama ukuthintela izisolokanye isohlwayo. (b) Ukuzathuza kuxa umcaphukisi eluvuma uxanduva lwesenzo kodwa azame ukubonakalisa ukuba kutheni kungekho zingcikivo zikhutshiweyo. (c) Izinikezelo kulapho umcaphukisi esivuma isenzo esingaphumelelanga nangona isivumo sinxulunyaniswe nesiingxengxeko, ukuvakalisa ukuzisola okanye imbuyekezo. (d) ukwala - kukuphika ukuba isenzo esingaphumelelanga sikhe senzeka. Ukuze olunye uhlobo lokwala ibe kukuphika ukuba elinye iqela linelungelo lokungcikiva.



### Zakheka njani ii-akhawunti

URead (1992) ubanga ukuba ii-akhawunti zixongxwa ziinjongo kunxibelelwano lwasekuhlaleni. Ngako oko, iinjongo ezahlukileyo ziya kuxongxa ii-akhawunti ngokwahlukileyo. Usinika imizekelo yezona njongo zibonakala ziphambili xa kusakhiwa i-akhawunti. Kukwandlala isenzeko okanye imeko ngokuchanekileyo kangangoko, ukuphepha isisolo okanye ukukhalinyela. URead unengcamango yokuba iinjongo zokunika inyaniso zasoloko zingqubana neenjongo zokuphepha izisolo okanye ukukhalinyela. Kungako oko ebanga ukuba amaxesha amaninzi i-akhawunti echanekileyo ayikuceleli xolo kwaye ingakuzathuzeli, kodwa ibonakalisa kumngcikivi ukuba ubelungile ngokutyhola okanye ngokungcikiva ngesenzo esingafanelekanga.

Ngenxa yolu ngqzulwano lwezi njongo, uRead ubanga ukuba abantu babanenjongo ethe galala yokuba ii-akhawunti zabo mazamkeleke kumngcikivi. Kungoko ebanga ukuba ii-akhawunti zixongxwa ziinjongo ezimbini eziphambili: (a) kukwakha i-akhawunti eya kuthi ukuba yamkelekile izifeze iinjongo zayo nokuba iyazathuza okanye icela uxolo ngesenzo esingafanelekanga; (b) ukwakha i-akhawunti eyakwamkela ngaphandle kwamathandabuzo.

### Amanyathelo okugala ekwakheni i-akhawunti

Singazakha njani ii-akhawunti ezingafezekisa ezi njongo zimbini ziphambili zixelwe apha ngentla. Inyathelo lokuqala eliphambili kule nkqubo kukuthabatha imbono yomngcikivi ngesenzo eso singafanelekanga. Oko kuthetha ukuba uyaphendla ukuba umngcikivi wazintoni ngesenzo, usibona esihlalutya kanjani kwaye ezithabatha njani izinto zasekuphileni nasekuhlaleni. Ukusuka apho kufuneka ukuba uvavanye ifuthe ezakuba nalo yakuba ivunyiwe i-akhawunti.

Iingcali, ezibandakanya uRead, ezinjengoMiller (1991) noCollins (1991) kunye nezinye ezinjengoBennett (1992), Weber, Harvey noOrbuch (1992) kuphando lwazo ziyavumelana ukuba ii-akhawunti zingabonwa njengamabali okanye iimbali [iintsomi]. Zisebenzisa uphando ekuqondeni amabali lweengcali ezinjengooMandler (1978), Mandler noJohnson (1977), Rumelhart (1977), Schank noAbelson (1977), noStein noGlenn (1979) kwakunye neengcali ezenze uphando kubume beziqendu zasekuhlaleni ezinjengooArgyle, Furnham



noGraham (1981), Baker (1963) noForgas (1979) zithe zaveza indlela imbaliso okanye amabali athi akhiwe ngayo.

1. iinjongo zomenzi / abenzi
2. amanqaku athi ahlupheze ezo njongo anjengezenzo zabanye abantu, iziganeko ngokwemeko ezisingqongileyo, okanye iimpawu zokuziphatha komenzi / abenzi
3. ukulandelalana kokuziphatha okunokubandakanya izicwangciso nobugcisa obusetyenziselwa ukuphumeza ezo njongo,
4. kwenzeka ntoni ngeenjongo. Ingaba iinjongo ziyaneliswa okanye ziyathintelwa?
5. imeko ebambekayo neyasekuhlaleni ekwenzeka phantsi kwayo ezi zenzo.

Umniki-akhawunti uzakha njani ezi mbaliso okanye amabali? URead (1992:7) usinika indlela abanga ukuba zakhiwa ngayo ezi mbaliso:

- (a) umniki-akhawunti kumele ukuba avavanye amanqaku ngetyala elo
- (b) umniki-akhawunti kumele ukuba aqondisisise ukuba umngcikivi wazi ntoni.
- (c) kuyimfuneko ukuba azi indlela azitolika ngayo umngcikivi ii-akhawunti
- (d) kukwabalulekile ukuvavanya iingcamango zomngcikivi ngendlela akuthabatha ngayo ukubangela kwakuhlaleni nokubambekayo
- (e) kwaye kufuneka sithabathe isigqibo sokuba loluphi na uhlobo lwe-akhawunti esifuna ukuyakha; kwaye siqonde kakuhle ukuba zintoni na izithintelo okanye izikhokelo kulo nquleqhu.

Kodwa, enye yezinto eziphambili eziyakwenza i-akhawunti ibe yephumelelayo kunye neyamkelekayo kukuqwalasela ukuncamathelana kwee-akhawunti. Kuba ukuba zincamathelene kakuhle ngendlela efanelekileyo kunezinye ebezinokusetyenziswa; lo nto iya kuyinika ifuthe elikhulu nokusebenzizeka ngendlela ekufuneka ngayo.

#### Ukuhlanganisa amanyathelo okwakha i-akhawunti

Ukwakha i-akhawunti kufuna ukuhlanganiswa nokuncanyatheliswa kolwazi ngokufanalekileyo. Lo nto ingenzeka ngokulandela imodeli eyavela noMiller noRead (1991) esekelwe kumsebenzi wokuqonda iteksti kaKintsch (1988), Schank noAbelson (1977); nemodeli yokudibanisa kaRumelhart, McClelland (1977) noThargard (1989). Le modeli inamanyathelo aphambili amabini. Elokuqala, iingqiqo ezayanyaniswa nolwazi



olungenayo ziyahlutshezwa kwaye zicwangciswe zibe lunxibelelwano oluziintlobo. Elesibini, olunxibelelwano luziintlobo lweengqiqo lucwangciswe lwaba zinkcazelo ezincamatheleneyo zolwazi olungenayo ngokufakwa kwezibophelelo kwiinkqubo zokuzanelisa ezisebenza ukuvavanya ukuncamathelana kweengcaciso zolunxibelelwano.

(a) Inyathelo Lokuqala: Ukuvuselelwa kweengqikelelo ezayameneyo

URead (1992:10) ubanga ukuba mithathu imithombo ephambili yeengqikelelo ezivuselelweyo. (i) Kukungaphumeleli ekufuneka sinike i-akhawunti ngako - umzekelo ukungaphumeleli uviwo kungakwenza unike iingcamango ezinjengokungabinaxesha laneleyo, ukuswelekelwa, ukungalandeli eklasini, ukungavakali kakuhle nokusebenzisa isigama esinzima komhlohli. (ii) Amanqaku okanye ubungqina obungqonge ukungaphumeleli - ukufika mva entlanganisweni ngenxa yomngcelele omde weemoto endleleni kungafuna ukuba unike ubungqina okanye into ebangele loo mngcelele njengokugqabhuka kwevili, ingozi, uvalo lwendlela ngamagosa endlela nokulungiswa kwendlela. (iii) kunye neenjongo zokunika i-akhawunti ekufaneleke ukuba zizichaphazele iingqikelelo nanjengoko iinjongo ezi zixongxa ukuba loluphi na uhlobo lwe-akhawunti esifuna ukuyakha.

URead ucacisa ukuba iintlobo ze-akhawunti zineempawu ezahlukeneyo kwaye iinjongo ezahlukeneyo ze-akhawunti kufuneka ukuba zikhokelele kuvuselelo lweengqikelelo ezahlukeneyo. Umzekelo ukuba umntu ucele uxolo, wovuselela ingcaciso ezingabonakalisa ukuba ebengenalo ulawulo lwemeko; ukuba umntu uyazathuza, wovuselela ingqikelelo neengcaciso eziya kubonakalisa ukuba ukungaphumeleli akukho kubi njengoko umngcikivi esitsho; iinjongo zokwala zinika i-akhawunti engenza ukuba umngcikivi azikhangelele iingqikelelo eziya kutolika isenzo okanye isiganeko apho kungekho kungaphumeleli.

(b) Inyathelo lesibini: Ukufika kumelo oluncamatheleneyo

Amanqanaba enyathelo lokuqala ngawo akhokelela ekubeni zeziphi iingqikelelo emazivuselelwe ezifanele isiganeko eso ukuze ubani afike kumelo oluncamatheleneyo nolungqalileyo. Iingqikelelo ezivuselelwe kakhulu zingathatyathwa njengonxibelelwano olusebenzayo.



Kanti kwimeko apho kuyimfuneko ukuvuselela iingqikelelo ezininzi ukufezekisa inkqubo yokwanelisa izibophelelo, kungasetyenziswa imodeli yokuncamathelana kwengcaciso kaThargard (1989). Le modeli ifuna ukulinganisa ukuba yintoni eyenza ulwazi nokuqamba okucacisa lona ukuba lube yingcaciso encamatheleneyo. URead ubanga ukuba imodeli kaThargard iyasebenziseka ukuba iinjongo zikabani kunye nonoobangela bokuziphatha kunye neziphumo zoko zingundoqo kwi-akhawunti zokuziphatha kwasekuhlaleni.

UThargard uvelise imigaqo emininzi yokuvavanya ukuncamathelana konxibelelwano lolwazi kunye neengcaciso eziqanjiweyo. (i) Ingcaciso efuna iingcamango ezimbalwa ingaba yencamatheleneyo - ikwabizwa ngokuba bubulula okanye ukucaca (ii) Ingcaciso ecacisa amanqaku amaninzi kwaye ibenobubanzi ingaba yencamatheleneyo. (iii) Nayiphi na ingcaciso ingangancamathelani ngokwaneleyo ukuba kukho amanqaku ayiphikiyo. Amanqaku aphikisa ingcaciso eqanjiweyo anobudlelwane obubi nayo kwaye buthumela uvuselelo olungalunganga kokokuqamba kube ke kunciphisa ukuvuselela. (iv) Ingcaciso zincamathelenene ukuba zicaciswa yingcaciso ekumgagatho ophezulu. (v) Ingcaciso zingancamathelana kakuhle ukuba zixhaswa lufaniso olukwenye inkqubo enesakhiwo sikanobangela esifanayo.

URead (1992) uqhuba axoxe ukuba le modeli kaThargard iqikelela ukuba uvavanyo lweengcaciso lusoloko lukuthelekiso. Endaweni yokuvavanya ingcaciso nganye ukuba iyahamabelana na, isoloko ivavanya ingcaciso ezininzi ngaxeshanye ukubona ukuba ziyahambelana na okanye yeyiphi encamathele kakuhle. Ingcaciso ezi ngezinye ziyakhuphisana, ukutsho oko, zithumela uvuselelo olungalunganga kwezinye. Ingcaciso ebonakala njengehambelanayo xa ivavanywe yodwa ingabonakala njengengancamathelenanga kakuhle ukuba kuziswa ingcaciso ebonakala ihambelana ngokufanelekileyo.

URead uxoxa ukuba indlela yokoyisa i-akhawunti yomngcikivi kwisiganeko esingaphumelelanga kukuvelisa eyakho imbono ehambelana kakuhle. Ukuphumelela ukwenza lo nto kufuneka ukuba umntu akwazi ukuvavanya ukuba i-akhawunti yakhe incamathelene ngokufanelekileyo kunaleyo yomngcikivi.

URead (1992) uqhubeka axoxe ukuba le modeli iqikelela ukuba xa ubani enika i-akhawunti ngesiganeko kuvuselelwa udederhu lwezakhiwo zolwazi ngaxeshanye kwaye ngamaxesha amaninzi kusoloko kutolikwa ukulandelelana kwazo okufuna abantu



bahlanganise imithombo yolo lwazi. Uqhuba axoxe ukuba zininzi indlela zokutolikwa kokuziphatha ezivuselelwa ngaxeshanye. Eyona nto yenza ukuba imodeli kaThargard ibe yesebenzisekayo kukuba isekelwe kwiingcamango zokuba iithiyori zomgagatho ophezulu, zonobangela neezenjongo zisetyenziswa njani ukucacisa ulwazi nezinye iintelekelelo.

URead (1992:14) uxoxa ukuba imodeli kaThargard (1989) ibonisa ukuba amanqaku anikwa ubunganga obuphambili xa kuthelekiswa neengcaciso eziqanjweyo. Amanqaku anikwa uvuselelo olungentla ngenxa yokuba ayabonwa kunokuba eqanjwa. Ngenxa yalo nto amanqaku azibophelela kakhulu nakuziphi na iingcamango.

URead (1992) uqhubeka ecacisa ukuba zikho i-akhawunti ezinjongo zazo ikukunika okuchanekileyo, zona ezi zisuka kumanqaku ukuya kwingcaciso. Nangona xa injongo ephambili ikukucela uxolo okanye ukuzathuza kuqalwa ngokunika ingcaciso kuya kumanqaku. Ukuba injongo kukucela uxolo okanye ukuzathuza kubakho iziphumo ezintathu kwiingcaciso. (i) kufuneka zichaphazele naluphi na uhlobo lwengcaciso oluchaphazelekayo, (ii) umniki-akhawunti uyayazi ukuba yinto ekufuneka eyinikele i-akhawunti; (iii) ukuba le miba mibini ingentla isetyenziswe kakuhle kulula ukuba i-akhawunti incamathelelane.

URead usinika oko ndingakubiza ngokuba ithiyori yokubumba i-akhawunti eyakuvunywa ngumngcikivi. (i) iinjongo ze-akhawunti ziya kuvuselela ingcaciso ezingasetyenziswa kwaye ezingcaciso zingavuselela iingqikelelo ezingabangamanqaku; (ii) umniki-akhawunti uyayazi ekufuneka ekunikele i-akhawunti; (iii) umniki-akhawunti kufuneka aqinisekise ukuba zeziphi na izinto azaziyo umngcikivi okanye anokuba uyazazi.

URead (1992) uphawula ukuba zimbini iindidi zamanqaku – zezo zaziwa ngumngcikivi ekufuneka zinikwe uhoyo kakhulu ngumniki-akhawunti kunye nezo ziqanjweyo. Ukuba inqaku elaziwayo liphikisana nelo liqanjweyo, elaziwayo kufanele ukuba libe leliphumelelayo.

### Furnham (1992)

Mihla le iincoko zabantu zasoloko zinika ingcaciso ethile ngabo, ngenkolo nangokuziphatha kwabo, ngabanye abantu, ngezintlalo, ezopolitiko, ezoqoqosho, ezenzululwazi, ezobugcisa, njalo-njalo. Amaxesha amaninzi kusetyenziswa



amaphephandaba, oomabonakude neemagazini ukwandisa nokuthumela ezi ngcaciso kwabanye abantu. Kulo nquleqhu yonke kusetyenziswa ulwimi njengesixhobo sokuzoba ezi ngcaciso. Apha kulwimi kunezigaba ezithile ezibonakala njengezona ziphambili ekuphuhliseni nasekutyebiseni ezi ngcaciso. Izigaba ezinjengezikweko, ufaniso, iimodeli kunye nolwimi olunokuqondwa kakuhle ngabantu nje.

Kungenxa yomdla weesayikholoji ukuba kwenziwe uphando lokuba kutheni, kunini kwaye njani ukuba abantu bathande ukucacisa ngabo kwabanye abantu. UHeider (1958) usinika izizathu ezibini zokuba kutheni olu phando lwathi lwaqala: (a) ulwazi lwemveli yomntu lusisikhokelo ekuziphatheni, kungako oko kufanelekile ukuba lunikwe ingqalelo nakuluphi na uhlalutyo lukanobangela wokuziphatha; (b) ulwazi lwemveli luqulathe iinyaniso ezininzi ezingafumanekiyo kubhalo lobugcisa. Umsebenzi kaHeider uthatyathwa njengokhe wabalasela kwixa langaphambili apho kungabangwa ukuba nguwo obungumhlabandlela kwithiyori yokubangela esetyenziswe namhlanje.

UFurnham (1990) ubona ngathi zintlanu iithiyori zesayikholoji ezivela kuphando lweengcaciso zabantu nje. Isithathu sazo sihamba ngokwenkqubo, enye ihamba ngokwesiqulatho ukuze enye ihambe ngokwemeko.

### Iithiyori yokubangela

Le thiyori ihamba ngokwenkqubo kulwazi lwemveli kuba ifuna ukucacisa okanye ukuchaza ukuba abantu nje bakwenza njani ukuqonda ngobomi babo ngakumbi xa bengqale ukuqonda kwabo ngoonobangela basekuhlaleni. Iithiyori zokubangela, ngokobango luka Furnham (1992) zininzi, zifuna ukuqonda ukuba abantu bafuna, bekhetha, betolika, behlanganisa, kwaye benxibelelana njani ngolwazi olungabo, olungabanye abantu, nolungentlalo yabo.

NgokukaFurnham (1982) uphando kunobangela luthande ukugxininisa kwimpazamo zokuqiqa nezentelekelelo ezenziwa ngabantu nje. Kungoko begxininise kwimposiso yeengcaciso zabantu nje ngakumbi kukuziphatha komntu.



### I-geometry of mind

Le thiyori isekelwe kumsebenzi kaSmedslund (1978, 1979, 1984) othe wagxininisa kwicala elilungileyo leengcaciso zabantu nje kunokugxininisa kokungalinganga. USmedslund ubanga ukuba ulwazi lwemveli lusekelwe kwinyaniso nakwingqiqo eqondakalayo. USmedslund uthlekise ingqiqo eyimfuneko nokuqonda okunyanisekileyo kwemveli kunye nophando olungagqibelelanga olukholose ngamava. Kulapho athe endaweni yokuba agxininise kokungaziwayo waphendla okwaziwayo. NgokukaSmedslund kukho isakhiwo sesingqiqo esilulwazi lwemveli.

### Indlela eyakhelwe kulwazi

Le ndlela eyakhelwe kulwazi ihambelana nesiquqatho kwaye igxininise kwiithiyori ezazikwakho kwangaphambili. UHilton (1988) noAbelson noLalljee (1988) baphanda ukuba kanjani ukuba ingcaciso zohlobo lonke zibe zixhomekeke kwisakhiwo solwazi sangaphambili. Indlela eyakhelwe kulwazi igxininisa ukuba uncamathelwano luvela kwisakhiwo sikanobangela wangaphakathi kunye nendawo yengqiqo kulwazi olugqibeleleyo.

### Indlela ehamba ngokwesiquqatho

Le thiyori iyechazayo nenoluhlu kwaye ifuna ukuqinisekisa ukuba yintoni na ekholelwa ngabantu nje. Zintoni ezingamanqaku aphahekayo zokukholelwa nokuqonda ngokulwazi lwemveli ngendlela yabo neyabanye yokuziphatha. UFurnham (1992:85) uphawula ukuba abaphandi bale thiyori banomdla omkhulu kokungqonge abantu kune-*geometry of mind*.

### Indlela ehamba ngekwemeko

Le thiyori igxininise ekubeni kwenzeka njani ukuba imeko yasekuhlaleni kunye nobukho babaphulaphuli okanye abavavanyi kuxongxe iingcaciso ngesiganeko. UFurnham uxoxa ukuba abantu nje bayaziqhelanisa kwaye bezilungelelanisa neengcaciso abazinika abanye abantu nezisekelwe kwimigaqo, iimfuneko kunye nemimiselo yokuziphatha kwimeko abazifumana bekuyo. UFurnham ubanga ukuba le thiyori isekelwe kwithiyori ezininzi ezibandakanya imisebenzi kuphatho loluvo (Snyder, 1979) nakwizinto ezimisayo kwimeko yasekuhlaleni.



UArgyle, uFurnham, noGraham, (1981) bacatshulwa nguFurnham (1992) bexoxa ukuba ingcaciso zabantu nje zilungelaniswa nobungakanani bengqondo, benkcubeko nobolwimi balowo umameleyo. Ngamaxesha amaninzi kusoloko kumiselwe njengependulo elungileyo.

UFurnham uqukumbela ngelokuba ezi thiyori zihamba ngokwenkqubo, ngokweziqulatho nangokwemeko azahlukananga kwaphela. Zigxininisa kwiimpawu ezahlukeneyo zikanobangela nengcaciso ngokuziphatha.

### Turnbull (1992)

Ukufuna nokunika ingcaciso sisenzo abantu abasenza ngobugcisa kuba befuna kufumana okanye ukuphumeza iinjongo zabo. Iingcaciso zamihla le zakhiwe kwaye zisakha okusingqongileyo. UTurnbull (1992:105) ubanga ukuba ukwakheka kweengcaciso kuphandwe ngokwembono kanobangela apho intsusa ephambili ikukuba ingcaciso ezinikwa ngenxa yokuziphatha zinefuthe elibalulekileyo kwinkqubo yembono zasekuhlaleni nakunxibelelwano lwasekuhlaleni.

UTurnbull uxoxa ukuba ukufunwa kweengcaciso kunye nokwakhiwa kwazo kuxhomekeke kulwalamano lwasekuhlaleni, imeko yasekuhlaleni nakwinkcubeko yalowo ubandakanyekayo. Wongeza ukuba asizezi meko zibekwe ngentla kuphela ezinefuthe ekwakhiweni kweengcaciso koko ziya kuchaphazela kwa oku kwakheka kwasekuhlaleni zivela kuko.

UTurnbull (1986) uphonononge ubume bengcaciso kunye nefuthe lokwakheka ngokwasekuhlaleni esebenzisa imbono yemodeli yencoko yeengcaciso zamihla le. Izibonda eziphambili kule modeli yencoko kukuba iingcaciso zibandakanya ukuthelekisa kwaye ingcaciso ezivumekileyo zinengcaciso ngokuphathelele.

### Incoko, ukuthelekisa nengcaciso ngokuphathelele

Uninzi lweengcaciso zamihla le lunikwa kwincoko okanye kokubhaliweyo. UTurnbull (1986) noTurnbull noSlugoski (1988) babanga ukuba olona bango lungundoqo kwimodeli yencoko yengcaciso kukuba imigaqo nenkqubo yencoko inefuthe elikhulu kumxholo nosakhiwo sengcaciso yamihla le.



UTurnbull (1992:106) uxoxa ukuba ingcaciso kungcono zibonwe njengamantsutswana anika impendulo kumbuzo othi - kutheni. Uthi le mibuzo ngokuba kutheni ivela xa ukuziphatha kukamenzi kubonakala njengokungafanelekanga xa kuthelekiswa noko kulindelekileyo ngomenzi nendlela athe waziphatha ngayo phantsi kwezo meko. Kungoko uTurnbull (1992) ebanga ukuba akungasiganeko esenzekileyo ukuba kubuzwe ukuba kutheni; koko kungokuba kutheni kwenzeke esi siganeko singafanelekanga endaweni yokuba kwenzeke esilindelekileyo, esifanelekileyo nesindilisekileyo.

UTurnbull uxoxa ukuba le ngqiqo yengcaciso inika ingxaki kuba kwisiganeko ngasinye kunezithethe ekufanele ukuba zihlonitshwe ngako oko, ingcaciso ezahlukeneyo zinokuthelekiswa ngokwahlunekeyo. Umbuzo ngowokuba abathabathi-nxaxheba bakwazi njani ukuphawula ukuthelekisa ngengcaciso ezinxulumeneyo. Isisombululo ngokukaTurnbull nezinye iingcali zencoko kukulandela iimakzimu zomthethi-siseko wentsebenziswano kaGrice (1975): imakzimu yokulunga - ukunyaniseka; imakzimu yobuninzi - ukubanolwazi olukulingeneyo; imakzimu yonxulumano - ngokuphathelele; imakzimu yemo yohlobo - ukucaca, ukungqala, ubufutshane nokuba semgaqweni.

### Incoko nentlonelo

UTurnbull (1992:107) uphawula ukuba iingcaciso eziphathelele ziyawufezekisa umsebenzi wokwabelana kwincoko. Oko kukuthi, ukudluliselana ngamanqaku okanye ngolwazi oluyimfuneko. Nangona, ezi ngcaciso ziphathelele zingakwazi ukuvakaliswa ngeendlela ezininzi ezahlukeneyo.

UTurnbull uqhuba abange ukuba incoko ayivakalisi lwazi lunamanqaku kuphela kodwa nolwazi olungokunxulumana kwabantu nokubangqongileyo kusoloko kuvakaliswa. Uxoxa ukuba abancokoli basoloko beluqwalasele ifuthe lentetho yabo, beyixongxa incoko ukuze yakhe, igcine okanye ichaze umfanekiso abafuna ukuwubonakalisa ngabo, ngabanye abantu nangolwalamano lwasekuhlaleni.

UGoffman (1967, 1972) ucatshulwa nguTurnbull egxininisa ukuba abantu bazama ukuphepha ukoyikisa kwaye bezama ukukhusela eyabo imifanekiso kunye neyabanye. Imbonakalo kunye nolwalamano zinefuthe elikhulu kwincoko nakwingcaciso. Uxoxa ukuba ubume nobungakanani beli futhe kunzima ukubazi ngokuchanekileyo. UTurnbull uphawula



ukuba iingcali azikabinakho ukuvela nendlela echanekileyo yokusombulula ukuba ubume belifuthe bungakanani na.

NgokukaTurnbull, iingcali ezakhe zazama ukuvela nesisombululo nguPenelope Brown noStephen Levinson (1987). UTurnbull uthi ezi ngcali zivele nelokuba incoko yamihle le ayihambi ngokwemakzimu zikaGrice. Kodwa, uBrown noLevinson bayaqikelela ukuba incoko iyintsebenziswano kwaye bavelise ukuba uguquko kwindlela yemakzimu zikaGrice luvela kwiinzame zabancokoli zokulungelelanisa iinjongo ezikhuphisanayo zomyalezo ocacileyo kwakunye nokhuseleko lobuso bomntu kunye nobabanye abantu.

Ubuso bufuna ukuba abanye abantu bawuvume umfanekiso olungileyo owubonakalisa ngawe, bukunika ixabiso kwakunye nemfuno yokukhululeka ukufezekisa iinjongo zakho. (Goffman, 1967)

Umbuzo kaTurnbull ngowokuba ingenzeka njani intsebenziswano ngaphandle kwezoyikiso kubuso. NgokukaBrown noLevinson (1987), abantu basombulula le ngxakeko ngokusebenzisa ubugcisa bentlonelo. Ukungathi-ngqo kubaluleke kakhulu xa kusetyenziswa ngokuthe gabalala kungekho apho kungqale khona. Kodwa kufuneka ukuba kuqondwe kakuhle ngumphulaphuli ukuba ufuna ukuthini na ngaphandle kokoyikisa kubuso bakhe. Ukuba sisicelo kufuneka ukuba awufumane umxholo wesicelo sakho ngokucacileyo. Le yindlela isithethi esicingela ngayo ubuso bophulaphuli.

UTurnbull ugxininisa ukuba ukuzathuza okunikwa sisithethi ngesicelo saso kukhusela ubuso obulungileyo babo bobani, isithethi nomphulaphuli. Uqhuba abange ukuba ukuzathuza kunxibelelanisa iimfuno zesithethi ukuba zibonakale ngathi ikwaziimfuno zomphulaphuli njengendlela yokukhusela ubuso babo bobani.

UTurnbull ubonisa ukuba ukusetyenziswa kobugcisa bentlonelo bungenza ukuba umyalezo wesithethi ungabinafuthe lingako. Ukusetyenziswa kakhulu kobugcisa bentlonelo benza ukungasetyenziswa kweemakzimu zikaGrice. Kube xa isithethi sifuna ukudlulisa umyalezo ngokungqalileyo ukuze ifuthe lawo libonakale, lo ntetho ayibinantlonelo kakhulu.

NgokukaTurnbull (1992:109) ukusetyenziswa kobugcisa bentlonelo kuxhomekeke kwizinto ezininzi ezinjengomgama wasekuhlaleni okanye ubunye. UBrown noLevinson baceba



ukuba isenzo esibonakala ngokungathi sisoyikiso kubuso singabonwa ngobunzima kulo mlinganiso:

$$W_x = P(H,S) + D(S,H) + R_x$$

U- $W_x$  umele ubunzima, u- $P(H,S)$  amele amandla okanye ifuthe lomphulaphuli kwisithethi,  $D(S,H)$  amele ubumyinge womgama wasekuhlaleni phakathi kwesithethi nomphulaphuli ukuze u- $R_x$  amele umyinge wonyanzeliso lwesenzo. NgokukaTurnbull kulo mlinganiso, u- $W_x$  wanda ngokwanda kwayo nayiphi na phakathi kuka-  $P(H,S)$ ,  $D(S,H)$ , okanye u- $R_x$ .

UTurnbull (1992) uxoxa ukuba imbono yabasebenzisani ngobunzima besoyikiso kubuso inefuthe kunxulumano olubonakaliswa ngomyalezo ocacileyo kunye nokukhusela ubuso. Xa ubunzima busanda, abasebenzisani bayaxhalaba ngokuxhalaba ngokukhuseleka kobuso babo kwaye abakhathali kakhulu ngokucaca konxibelelwano.

UTurnbull uphawula ukuba xa ubunzima ( $W_x$ ) buphantsi kakhulu okanye xa ukucaca komyalezo kubaluleke ngaphezu kobuso, izithethi zithetha ngokuphimiseleyo. Intetho iba yephimiseleyo xa umphulaphuli ekwazi ukuyifumana kwangoko nangokucacileyo, intsingiselo ekhutshwa sisithethi. UTurnbull ubanga ukuba intetho ephimiselayo inganakho ukunganiki ngqalelo kubuso. Isithethi singayenza intetho ephimiselayo ngentlonelo evumayo apho ubugcisa ikukubonakalisa ukuba othile ufuna okufanayo nongomnye. Ngako oko, isithethi nomphulaphuli baneenjongo ezifanayo ekwenzeni intetho ethile. Isithethi singenza intetho ephimiselayo ngentlonelo ekhanyelayo apho isithethi sibonakalisa imbeko yenkululeko yomphulaphuli nokungafuni ukwenza unyanzeliso okanye ukubonakalisa ukungakhathali ngomphulaphuli. Ukungxengxeza ngonyanzeliso, ukungathi-ngqo, ukuthingaza kungabobunye bobugcisa bentlonelo ekhanyelayo.

UTurnbull uxoxa ukuba xa isithethi singenza intetho engaphimiseleyo, ubunzima buye babaluleke. Apha intetho ingaba neentsingiselo ezininzi, ezingenza ukungazi ukuba ithini injongo okanye intsingiselo yentetho, ngalo ndlela ukube nzima kumphulaphuli ukwazi ngokucacileyo ukuba isithethi sifuna ukuthini okanye ukwenza ntoni na. Apha isithethi singakwazi ukuwuphika lula umxholo wentetho yaso xa kuvela imiceli-mingeni ngeenjongo zentetho.

UTurnbull uxoxa ukuba ubungqina bokulinga buyayixhasa kakhulu imodeli yentlonelo. Obubungqina buvela kwiingcali eziphande ngokubaluleka kwamandla phakathi kwesithethi



nomphulaphuli, ezinjengoBaxter (1984), Cansler & Stiles (1981), Falob noPeplua (1980) Gonzales, Pederson, Manning & Wetter (1990), noHoltgraves (1986). Obomyinge wonyanzeliso kumphulaphuli ubungqina buvela kuphando lweengcali ezinjengooBaxter (1984), Cody, McLaughlin & Schneider (1981), Gonzales, Pederson, Manning & Wetter (1990) Lustig & King (1980). Ukuze ubungqina bophando kumgama wasekuhlaleni buvele kwiingcali ezinjengooBaxter (1984), Slugiski & Turnbull (1988) noR.Brown & Gilman (1989).

NgokukaTurnbull (1992:110), ulwazi lokulinga oluxhasa yimodeli yentlonelo kumele ukuba lutolikwe ngobulumko. Kuba ulingo oluninzi lusebenzisa ukudlalwa kwendima kwisicwangciso sophando. Uphuhlisa ngelokuba kukho imeko apho abaphandwa baxeletwayo ukuba uphando lungantoni kwaye kufaneleke baphendule njani. Ngako oko, kukho ubunzima ekubangeni ukuba omnye wazinjani ukuba omnye ucinga njani, kuba lo mntu obe sele esazi ukuba kwimeko ethile umntu kumele ukuba aphenndule ngohlobo oluthile.

Kungako oko uTurnbull ebanga ukuba indlela yophando engaphepha le ngxaki ibandakanya ukuqokelelwa kolwazi oluthatyathwe kungalindelwanga kwiincoko zabantu. UTurnbull uxoxa ukuba nesi isicwangciso sophando sinengxaki kutoliko kuba kuphando kusetyenziswa esi sicwangciso ngooGonzales nabanye (1990), iziphumo azizange ziyixhase ngokupheleleyo imodeli yentlonelo.

UTurnbull ugqibezela ngokubanga ukuba:

*"In view of these somewhat findings and associated problems of interpretation, the empirical basis for the politeness model is uncertain. What is needed are further tests of the model based on experimental paradigms in which subjects are unaware both that their speech is being recorded and that it is the object of study."*  
(Turnbull, 1992:111)

### Iingcaciso nentlonelo

Ukucinga ngentlonelo kunefuthe kwisicelo sengcaciso kwakunye nakwingcaciso buqu. UMiller & McFarland (1987) kuphando lwabo ngokungazi kwabantu abaninzi baxoxa ukuba abantu bangangaphumeleli ukubuza iingcaciso abazifunayo kuba besoyika ukuhlazeka okunokulandela ngokuba abakwazi kucinga kwaye abanalwazi.



linjongo zesithethi zokuphepha ubuso obuvumayo nobungavumiyo bomphulaphuli ngokububeka esingcengeni kubonakala ngokunqaba kokungqala kokusetyenziswa kombuzo – kutheni, kuba abaphulaphuli besazi ukuba abafuni beengcaciso bajonge ikakhulu imbonakalo. Ngako oko, ingcaciso zabo basoloko bezibeka ngeendlela ezininzi ezahlukeneyo ukuphepha ingcinga enokubonakala ngokungathi babona isithethi njengesingazi nto, ngento ebe kufanele ukuba iyaziwa okanye akanakuqonda unzulu ngokwaneleyo.

UTurnbull (1992) uphawula ukuba ifuthe lentlonelo lityatyadule ngamandla kangokuba libonakala likho kubhalo lweenzululwazi, le yindima ebecinga ukuba ayinakulichaphazela.

### Ii-akhawunti, ikhethe, ulungiselelo kunye nentlonelo

UTurnbull (1992:112) ubanga ukuba ukufunwa kwengcaciso kuthwele isisol. Kukho okungalunganga okanye okunxaxhileyo okoyanyaniswa nesenzo somfuni-ngcaciso. UTurnbull ucebisa ukuba kwimeko apho ubuzwa ukuba kutheni wenze okuthile ubufanele ukuba wenze okuthile, ukuzithethelela ngokusebenzisa i-akhawunti ezibandakanya ukuzathuza, ukucela uxolo, izinikelo, ukwala, isingxengxexo, isicelo kunye nesilandulo kufanelekile.

Indlela yemeko yengqondo nayasekuhlaleni kwii-akhawunti isetyenziswa ukuvavanya ukuba abantu bazakha njani iintlobo ngeentlobo zokuzathuza, ukucela uxolo nezingxengxexo ukukhusela nokugcina imbonakalo yabo esidlangalaleni nakubomi babucala. UTurnbull uthi kuphando oluthile ii-akhawunti ziqondakala njengobugcisa bokuphatha uluvo obusetyenziswa ngabenzi kuba befuna ukulawula imbono zobandanyekayo ngesenzo sakhe umenzi.

UTurnbull uthi uSnyder, Higgins (1988) bafumanise ukuba eyona ndlela isebenzayo yokucela uxolo ngokuziphatha kukubeka ityala kwizinto ezingaphandle okanye unike izinto ezingqalileyo ngokusebenzisa umfuziselo we-EVS - osoloko ulubeka kancinane ityala kunobangela womntu.

Iindlela zokuphatha uluvo kunye nezencoko zigxininisa kubume bobugcisa bee-akhawunti. UTurnbull ubanga ukuba zahluka ngokuba ukuphatha uluvo kugxininisa kwiinjongo zikamenzi zokuphumelela ukubonakalisa umfanekiso olungileyo wakhe kunye



nowomphulaphuli. Ukanti indlela yencoko igxininisa ekongezeni kwiinjongo zikamenzi zokubonakalisa umfanekiso olungileyo womphulaphuli. Lo mahluko uvela kwindlela yokuphatha uluvo lomntu ngamnye kunakuxa kuthelekiswa apho kukho unxibelelwano kwimeko yencoko. UTurnbull uxoxa ukuba njengoko ukunika i-akhawunti kubonakala njengento enxityelelanisiweyo phakathi kwabantu ababini nangaphezu, oko kuthetha ukuba ukunika i-akhawunti kuhambelana ngqo nemodeli yonxibelelwano.

UTurnbull uqhuba axoxe ukuba eyona ngqiqo iphambili yee-akhawunti kunxibelelwano ikwajongene nentlonelo. Uthe wenza uphando olukholose ngamava ngaphezu kwethiyori kukwala. Uchaza ubume bokwala njengokwala isicelo ngenxa yemeko engacacanga yokuziphatha okubizwa ngokuba kukusekela okuvunyiweyo. Kulindelekile ukuba ubume bokwala bubonakalise inkangeleko yokunika i-akhawunti.

#### Ulungiselelo lwekhetho kunye nentlonelo:ukwala izicelo

UTurnbull (1992:114) uthi ngokophando lukaCody noMcLaughlin (1988, 1985) iziqendu ze-akhawunti zezenzo ezenzeke ngaphandle kwincoko zisoloko zibandakanya uncikivo, i-akhawunti, novavanyo. Kodwa ukuba umntu xa anika i-akhawunti ngokwenzeka ngaphakathi kwincoko, akubikho uncikivo lubonakalayo, uncikivo alubonakali kodwa lukhona lona.

USchegloff, Jefferson & Sacks (1977) baphande ngokulungiselelwa kokhetho kwincoko ngokunxulumene nolwakheko lwesibini esimeleneyo apho bajonge ukusekela kokuvumayo njengakwizicelo ezihambelana nokuthobela okanye ukwala. Ukubulisa nokubulisa, ukubuza nokuphendula; ukunika - ukwamkela; nokusola - nokuphika. Ukuveliswa kwendima yokuqala kolu lwakhiwo lungentla lwenza ukuba kulindeleke ukuba impendulo ethile eya kuvela kumphulaphuli ehambelana ngokufanelekileyo nangokulindelekileyo.

UTurnbull (1992:114) uxoxa ukuba nangona kukho okulindelweyo kule ndima yesibini kwaye kusaziwa, akho amathuba apho oku kulindelelo kuba lolunye uhlobo oluvumelekileyo. Ukusekela okuvunyiweyo kulo naluphi na uhlobo lwendima yesibini eyimpindulo elindelekileyo nevumelekileyo kwindima lokuqala kwiincoko zamihla le. Kuze okungahambelani nekusekela okuvunyiweyo - ukutsho oko, okungaqhelekanga kwiincoko zamihla le kubizwe ngokuba kukusekela okungavunywanga.



UTurnbull uxoxa ukuba ukusekela okuvunyiweyo kunye nokungavunywanga kungabonakala kuthetha ukuba kungaziinjongo zesithethi ukuphendula okanye ukuphepha ukuphendula. UAtkison & Dew (1979, 59) bacatshulwa nguTurnbull (1992) bexoxa ukuba asintsingiselo bekujongwe kuyo leyo yokungaphenduli okanye ukuphendula okungalindelekanga. UTurnbull ucacisa intsingiselo ekujongwe kuyo ngokuba ikumahluko wobulula nokungqala kolwimi olusetyenziswa kusekelo oluvunyiweyo nakusekelo olungavunywanga. Usekelo oluvunyiweyo luxhaphakile kwaye luthanda ukwenzeka ngaphandle kokulibazisa emva kwendima yokuqala, lucacile, lufutshane kwaye lusemholweni. UTurnbull ubanga ukuba siyazisebenzisa iimakzimu zikaGrice (1975). Ngaxeshanye, usekelo olungavunywanga luyalibazisa, lude, lumfiliba kwaye luyashwaqa. Lusebenzisa amagama anjengoo "heke!", "Oo!", "uthini" abanganiki intsingiselo icacileyo ngaphandle kokuzathuza nokucela uxolo. Ngako oko, azihambelani neemakzimu zikaGrice.

UTurnbull (1992) uxoxa ukuba umahluko kulwakhiwo loku kusekela kukuba kubonakalisa iyantlukwano kubugcisa bentlonelo. Ukusekela okuvunyiweyo kubandakanya ukucela uxolo, izingxengxezo ezibubugcisa bentlonelo. Kuze ukwala kube kukusekela okungavunywanga kodwa kuse bubugcisa bentlonelo.

### Weiner (1992)

UBernard Weiner (1992:131) uthi ukuze kuphuhliswe kwaye kugcinwe kakuhle unxibelelwano nobumbano phakathi kwabantu kumele ukuba kusetyenziswe izithethe zasekuhlaleni, ubuchule kunye nobugcisa basekuhlaleni. Uthi obunye bobubugcisa bungasetyenziswa ukwakha ubudlelwane obulungileyo phakathi kwabantu bubandakanya unxibelelwano lokwamkelana, ukuncoma, nokubonakalisa ukuxabisa, okungenzeka ngokungazi, okunokuzenzekela lula, okanye kwenzeka ngengqiqo nangeengcamango ezineenjongo ezithile. Ezinye zingayinyaniso kwaye zibonakalise ukholo lwethu kunye nemvakalelo apho zingenanjongo inxaxhileyo. Kuze ke ezinye ziqanjwe ukuze zikhuphe iinjongo esizifunayo.

UWeiner uphonononga ubugcisa bonxibelelwano - ukucela uxolo, abanga ukuba busebenzisa iingcinga nemvakalelo yabanye abantu. Ujonga ukuba kungachazwa njani ukucela uxolo, kwenzeka amaxesha amangaphi, yintoni iinjongo zokucela uxolo, ziintoni ezandulelayo kunye nemeko yasekuhlaleni yokucelwa koxolo, ziintoni iziqulatho zokucela



uxolo, zingahlengahlengiswa njani ezi ziqulatho ngokwezakhiwo zethiyori, le nkqubo yokucela uxolo yenzeka njani, ungakwazi ukuthabatha ukucela uxolo njengobuxoki, ziintoni iziphumo zokucela uxolo, lucelwa kwimeko ezinjani uxolo ngakumbi xa kuqatshelwe imeko yesehlo, isandulela kunye neziphumo, kwaye lukho unxibelelwano phakathi kokucela uxolo kunye nokusebenza kwengqondo ngokubanzi.

Ezama ukuchaza ukuba yintoni ukucela uxolo, uWeiner (1992:132) ubanga ukuba zonke iinkcazelo esele zinikiwe ziyahambisana nokuba kukutshintshwa konobangela wesenzo. Ngokuka Snyder noHiggins (1988:23) ukucela uxolo kungaphawulwa njenge:

*'the motivated process of shifting causal attributions for negative personal outcomes from sources that are relatively more central to the person's self to sources that are relatively less central'*

Kuxhomekeke kuhlobo lokucela uxolo, ngamanye amaxesha unobangela wesenzo esingafanelekanga ungantshintshwa ukusuka ngaphakathi ubekwe kwimeko engaphandle. UWeiner uxoxa ukuba ukucela uxolo kunembaliso esebenza njengesixhobo sokuzikhusela ukubonakalisa ukuzixabisa nokuzithemba. Utsho esithi le nkcazelo ihambelana kakhulu nofundo ngobume bengqondo.

UWeiner edibene nezinye iingcali ezinjengoHandel (1985), Yirmiya (1986), Amirkhan, Folkes noVerette (1987) bathe bavela nenkcazelo yasekuhlaleni yokucela uxolo. UWeiner (1992) ubanga ukuba ukucela uxolo sisixhobo esisetyenziswa ngengqiqo, ukuze sakhe ubudlelwane obulungileyo nabanye abantu. Uxoxa ukuba oko kungaphunyezwa ngokwakha umfanekiso omhle nolungileyo ngabanye abantu kwakunye nangesiqu sakhe umntu lowo. Ngokwakha lo mfanekiso mhle ungakhusela ukucaphukisa abanye abantu, ukhuthaza iimbono ezintle nezakhayo ngonxibelelwano lomnye umntu. Uyigqibezela le nkcazelo ngokugxininisa ukuba ukucela uxolo kusebenzisa iingcinga nemvakalelo yomphulaphuli ngaphezu kweyesithethi ukufumana inzuzo kumceli-xolo.

UWeiner (1992:133) ephikisa inkcazelo kaSnyder noHiggins (1988) ukuba ukucela uxolo akufuni kutshintshela unobangela kude nomenzi kuba ngamanye amaxesha umntu angasebenzisa okungaphakathi ukwala ukwenza into. Wongeza ukuba ukucela uxolo kungakhusela ukuzithemba komphulaphuli ngaphezu kwesithethi. Ukucela uxolo akungebinaziphumo zilungileyo ngalo lonke ixesha. UWeiner udwelisa ubungqina abanga



ukuba buvela kwintsingiselo yenkcazelo abayinikayo yokucela uxolo. Ukucela uxolo kumele ukuthethwa esidlangalaleni, akumele ukuba kukholeleke kubanxibelelanisi, kwaye umceli-xolo kumele ukuba ayazi into enokungena endaweni kanobangela onyanisekileyo. Kungako oko, uWeiner ephawula ukuba ukucela uxolo luhlobo oluthile lobuxoki, nangona ekhawuleza ukuvelisa ukuba asibuxoki bonke obukukucela uxolo, nanjengoko ubuxoki obuninzi bungena kubandakanyeka kwinto enokuba sendaweni kanobangela.

Uphando kucelo-xolo, ngokwale mbono ingentla kaWeiner lubonakalisa ukuba lugxininise kwimeko yasekuhlaleni kunaleyo yophando ngobume bengqondo (clinical psychology), kwaye lungogqithiso kwezasekuhlaleni ngaphezu kokungaphumeleli komntu.

Emva kokuthelekisa nezinye iintlobo zee—akhawunti ezinjengokuphika, ukuzathuza, nokuvuma, uWeiner ugqiba kwelokuba ukucela uxolo yindlela okanye liqhinga lokuphatha umfanekiso elilodwa nelinganyanisekanga apho isenzo sithatyathwa njengenyaniso kodwa akukho xanduva ngeso senzo.

UWeiner (1992:134) ethabatha kuphando alwenze neengcali ezinjengoFiguerola-Munoz noKakihara (1991) nakumsebenzi kaCody noMcLaughlin (1988) uphawula ukuba ukucela uxolo kusetyenziswa mihla, kunxibelelwano lwabantu. Uthi kuphando lwabo basebenzise abantu abangamakhulu amathathu ukuba bakhumbule ukucela uxolo kwabo, nalapho kwakungekho mntu wakufumana kunzima ukwenza oko. Kungako oko, ebanga ukuba, nangona kungekho lwazi lungako okanye lwaneleyo malunga nelona nani lokusetyenziswa kokucela uxolo kwiimeko zamihla le, zininzi izizathu ezibangela ukuba avume ukuba kuxhaphakile ukusetyenziswa kokucela uxolo.

### Iinjongo zomceli-xolo

Nanjengoko kucacisiwe kwinkcazelo kaWeiner nezinye iingcali asebenze nazo, ukucela uxolo kuyinzuzo kumceli-xolo kuba efuna ukwakha nokugcina ubudlelwane obububo basekuhlaleni kwanokukwandisa umvuzo wasekuhlaleni kwanjengokucutha izohlwayo zasekuhlaleni.



**Itafile 4:linjongo zomceli-xolo**

<b>INJONGO</b>	<b>% UBUNINZI BOKWENZEKA</b>
Ukungabandakanyeki ekuziphatheni	29
Ukugcina ukuzithemba kwabanye	22
Ukutshintsha okulindelekileyo	18
Ukucutha umsindo	16
Ukugcina ukuzithemba	7
Exintlobo ntlobo	8

Qaphela:ulwazi luvela:Weiner, Figueroa-Munoz, & Kakihari, (1991)

UWeiner, Figueroa-Munoz, Kakihari (1991) kuphando lwabo olubandakanya abafundi baseDyunivesti abangamashumi amathandathu anesithoba bafune ukuba bakhumbule amaxesha apho bacela uxolo. Kwafuneka ukuba aba bafundi baxele neenjongo okanye iziphumo ababazilindele kolo celo-xolo lwabo. Aba bafundi banika ngaphezu kwesinye kwiinjongo zabo ngocelo-xolo olunye. Kwitafile ecatsulwe kumsebenzi kaWeiner kubonakaliswe iintlobo ezintlanu zeenjongo zokucela uxolo ngokwemeko ethe gabalala.

Nanjengoko sibona kule tafile ukuba olona hlobo luninzi lwenjongo kukungafuni ukwenza into leyo bekufaneleke ukuba umntu uyayenza. Olu hlobo lulandelwa ziinjongo zokugcina ukuzithemba komnye umntu kuphezulu, ukutshintsha okulindelekileyo kumphulaphuli, ukuphungula umsindo kumphulaphuli, nokugcina ukuzithemba komntu ngokwakhe.

**Izandulela kunye nomxholo**

Izandulela kucela uxolo uzibeka zibe ngolu hlobo uWeiner (1992:135):(i) ukucela uxolo kulandela ugqithiso lwasekuhlaleni, loo nto ayenzeki oko, (ii) kukuthi umenzi okanye isithethi sizame ukubaleka uxanduva lwesenzo okanye ukwenza into, (iii) imeko kufuneka ukuba ibonakalise ukukholeleka xa ubalelo lokubangela lubuzwa, (iv) ingcamango mayenzelwe ukuba ukucela uxolo kusebenze ukuphumeza iinjongo ezifanelekileyo, (v) okugqibela, uWeiner uqwalasela ukuba ukucela uxolo kwenzeka kwiimeko ezithile zasekuhlaleni. Kodwa, kuphando lwabo uWeiner, Figueroa-Munoz noKakihara (1991) bafumanise ukuba ukucela uxolo kwenzeka amaxesha amaninzi kwiimeko apho abantu bazanayo kakhulu. Kungako oko kusoloko kubandakanya izihlobo, ubumbano ngokobuntu, ukwalelana, kunye nokugcina ubumbano ngokobuntu.



Iziququlatho

UWeiner, Figueroa-Munoz noKakihara (1991) noWeiner et al (1987) kuphando lwabo ngeziqulatho zokucela uxolo bathe basebenzisa abafundi basekolejini ukuba bachaze ezona zizathu zinyanisekileyo abangazikhuphayo okanye abona nobangela banyanisekileyo xa becela uxolo okanye ukucela uxolo. Zisibhozo izintlu ekunokuchazwa kuzo bonke oonobangela bokucela uxolo. (Weiner 1992:136) Xa sijonga kule tafile ingentla sifumanisa ukuba oonobangela abaqanjweyo okanye abanyanisekileyo ngabo abahamba phambili ngama-85% kuluhlu lweenjongo nokulibala/nokungakhathali. Kungako oko, uWeiner ebanga ukuba kungoko baceli-xolo bezifumanisa benoxanduva ngokucela uxolo kwabo. Ukongeza koko, iinjongo zibonakala njengonobangela onyanisekileyo wogqithiso lwasekuhlaleni kunokulibala/ nokungakhathali. Lo nto yenza uWeiner agqibe kwelokuba umceli-xolo uyakucwangcisa okwenza kubekho isenzo esingafanelekanga sasekuhlaleni. Yonke le nquleqhu yenzelwa ukuphepha isohlwayo nokuphika uxanduva ngumceli-xolo.

Le tafile iphinda ibonakalise ukuba oonobangela bayathethwa ngumceli-xolo. UWeiner neengcali asebenze nazo bathi zintandathu iintlobo eziphangaleleyo: (a) abazali, (b) abahlobo, (c) ukugula, (d) ezinye imbopheleleko, (e) uthutho, (f) umsebenzi/ukufunda. Kuphinda kuxhaphake okanye ukubopheleleka kunye nokusebenza / nokufunda. Lo nto ithethe ukuba ukucela uxolo kuxhaphakile kwaye kuyazeka okanye kusoloko kulindelekile ngenxa yokuba abantu bayoyika ukunika izizathu ezingaqhelekanga kuba becingela ukuba azinakukholeleka, uxoxa atsho uWeiner.

**Itafile 5: Iziququlatho zeNyaniso (ezingakhutshwayo) noBuxoki (ukucela uxolo) kuphando oluthathu**

Indidi zeziqulatho	Weiner et al., 1991 (Exp 1)		Weiner et al., 1991 (Exp 2)		Weiner et al., 1987	
	Inyaniso	Ubuxoki	Inyaniso	Ubuxoki	Inyaniso	Ubuxoki
Abazali	1	7	0	0	0	14
Abahlobo	4	7	0	0	0	6
Ukugula	0	21	4	16	0	5
Ezinye iimbopheleleko	2	24	4	3	1	19
Uthutho	0	2	2	16	0	11
Ukusebenza/ukuufunda	2	15	4	27	0	12
Ukulibala/ukungakhathali	12	2	28	6	34	8
Iinjongo	70	2	53	1	60	1
Ezintlobo ntlobo	9	24	5	0	5	24

Qaphele: ulwazi luvela: Weiner et al., 1987; Weiner, Figueroa-Munoz, & Kakihara, 1991



Itekzamoni yokucela uxolo evela kwithiyori

UWeiner (1992:137) uxoxa ukuba uhlengahlengiso olukwitafile engentla alukho ngaphaya kwengcaciso kwaye aluveliswanga ngokwethiyori. Uqhuba axoxe ukuba ukuze uvelise itekzamoni yokucela uxolo kufuneka kuqala uvavanye umlinganiselo okanye iimpawu zobangelo lwesenzeko. UWeiner uthi uphando oluninzi nolukhokelwa yithiyori yokubangela lwenzelwe ukubonakalisa imilinganiselo kanobangela wokubalelwa. Ngokohlalutyo lwemeko enesiphumo, ulwakhiwo lwengqiqo kunye nophando olumlinganiselo izintlobo ngentlobo, kusoloko kucetyiswa ukuba zintathu izakhiwo zonobangela ocingelwayo: (i) yindawo kanye yinto, (ii) ulawuleko, (iii) nozinzo. Oko kukuthi, oonobangela bangacingeleka njengabangaphakathi okanye ngaphandle kumenzi, abalawulekayo okanye bangalawulekiyo kumenzi okanye kwabanye, kwaye bayahluka okanye abahluki ngokuhamba kwexesha.

UWeiner uxoxa ukuba ukucela uxolo kuluhlobo oluthile loonobangela. Ukucela uxolo kungahlelwa ngokwemilinganiselo okanye iimpawu zoonobangela wesenzeko. Oko kukuthi, ukucela uxolo kungangaphakathi okanye ngaphandle kwisithethi, kungalawuleka okanye kungakawukeki kulo mntu, kwaye kungazinza okanye ukungazinzi ngokuhamba kwexesha.

UWeiner (1992) kuphando lwabo oluvelise le tafile ingentla, uqwalasele ukuba olu phando lutyhila ukuba oonobangela abangakhutshwanga bangaphakathi kumoni, ulawulo lukuloo mntu, kwaye kukho ukungazinzi okuthile.

Ingxoxo ngolu phando, uWeiner uyiqukumbela ngokuxoxa ukuba oonobangela abangakhutshwanga njengokucela bathande ukuba nezakhiwo zoonobangela abaqondakalayo. Owona mahluko mkhulu okanye tshintho phakathi konobangela onyanisekileyo nokucela uxolo ukwimilinganiselo yolawuleko. Nanjengoko sele kuxeliwe kwinkcazelo, umceli-xolo uzicingela ukuba ngokwenene unoxanduva ngesenzo esingafanelekanga, kodwa azibonakalise njengongenatyala okanye xanduva. Nangona kunjalo, uninzi lokucela uxolo lusoloko lungezizathu ezingaphandle kumceli-xolo, uqukumbela atsho uWeiner.



### Inkqubo yokucela uxolo

Nanjengokuba ukucela uxolo kufuna into elunxibelelwano njengobuxoki eya kungena endaweni yonobangela oyinyaniso, iisayikholojisti, iingcali zolwimi, nezonxibelelwano ziyafuna ukuba le nkqubo inokuba ihamba njani na. Okuqala, umoni wophule obekulindelwe kuye kuba engafuni ukukwenza. Ukuba zingajonga esona sizathu simbangele ukuba angenzi nto kukuba engafuni, kodwa kunganzima ngamanye amaxesha ukuba axele ingcaciso enyanisekileyo kuba wokuba wophula imithetho nezithethe zasekuhlaleni. Ngako oko wokhangela indlela angasebenzisa ngayo izakhiwo zoonobangela eziyakufaneleka, oko kukuthi, wojonga okungaphakathi, okulawulekayo, nokuzinzileyo.

UWeiner (1992) uyakhawuleza ukubonisa ukuba le ndlela ingentla ayigqibelele ukuba kungathiwa yiyo elandelwa xa kusakhiwa ukucela uxolo. Uxoxa ukuba isithethi kungathi kanti sinemodeli yaso enokwenza ukucela uxolo okuvakalayo njengokuphuma ngaphandle, okungalawulekiyo, nokungazinzanga. Kungoko agxininisa kwelokuba, kusenokwenzeka ukuba abantu basoloko beneendlela ezilungileyo nezingalunganga zokucela uxolo abanokuthabatha kuzo ngaphandle kokusebenzisa okanye kokuhlalutya oonobangela kuqala. Kanti ukuba ukucela uxolo kube nezakhiwo zoonobangela ezifanayo kubonakalisa ukuba bayonqena ukucinga nanjengokuba bethanda ukusebenzisa iingcinga esele kudala zikhona.

### Ukucupha/Ukubhaqwa

Nanjengoko sele kuxeliwe apha kule ngxoxo ukuba ukucela uxolo kukuxoka, ngoku ingxaki kukubhaqwa koko kuxoka kwakho. UEkman (1984) ubanga ukuba abantu abakwazi ukwahlula phakathi kobuxoki kunye nonxibelelwano olunyanisekileyo. Ngako oko, akothusi ukufumanisa ukuba abantu abanakho kwaphela ukwahlula phakathi kobuxoki nokucela uxolo.



**Itafile 6: Indidi zeengcaciso kunye nomyinge wobukho  
Njengomsebenzi weentlobo zeziZathu kunye neNyanso okanye  
uBuxoki**

Indidi zeengcaciso	% Inyaniso	&Ubuxoki (Ukucela uxolo)
Uthutho	24	15
Umsebenzi / Isikolo	14	25
Ezinye imbopheleleko	13	22
Ukugula	12	16
Ukungakhathali	17	6
Ikhethe	9	1
Iintlobo ntlobo	10	15

Qaphela:ulwazi luvela kuWeiner *et al.*, 1987:317

NgokukaWeiner (1992:140), mnye umkhondo ongqamene nesiqulelo socelo-xolo ngaphandle kweempawu zangaphandle ezinjengokubila, nokuthintitha. Kukumamela umxhobo wesiqulelo ukuba ungantoni na. Kwitafile (itafile 6) ayenze nezinye iingcali uWeiner ubonakalisa iintlobo zezizathu ezithethwa ukubonakalisa ukunyaniseka okanye ubuxoki. Le tafile ityhile ukuba uthutho lubonakala njengoyena nobangela unyanisekileyo , kunokuxoka. Kwa nokungakhathali kubonakala njengokunyanisekileyo xa kusetyenziswa njengokucela uxolo. Umsebenzi okanye ukufunda okanye ezinye iimbopheleleko, zibonakala njengezibubuxoki ngaphezu kokunyaniseka xa kucelwa uxolo. Nangona isiqulelo sinika ngaphezu kobungqina obuchaziweyo kubuxoki okanye kwinyaniso, uWeiner usabubona njengewona mthombo wolwazi locupho.

Ukucela uxolo kuyasebenza na?

UWeiner (1992) uphinda agxininise ukuba ukucela uxolo kuxhaphakile, maxa wambi akuzikiswa ukucingwa ngako, kwaye bubuxoki obungabhaqwayo. Ukucela uxolo kuneempawu zezakhiwo zonoobangela ezingaphandle, ezingalawulekileyo, nezingazinzanga. Imibuzo ephambili yeyokuba ingaba ukucela uxolo kuyaziphumeza kusini na iinjongo zako, kuyasebenza okanye ngamaqhinga axhomekekileyo nje kuphela. Ukuze sikwazi ukuqonda okanye uphendula le mibuzo, kufuneka siphindele kwithiyori yobangelo kunye nokuqonda ubangelo lwesenzeko.

Okokuqala, kukujonga umlinganiselo wendawo kanye yento kanobangela, apho kufumaniseka ukuba indawo kanye kanobangela iyakukhuthaza ukuzithemba. Okwesibini,



umlinganiselo wolawulo lokubangela uhambelana nezinto ezininzi ezinjengomsindo nosizi. Okwesithathu, uzinzo lobangelo, luhambelana kakhulu nokulindelweyo ngokwempumelelo. Ethekelesa ubangelo oluyinyaniso kunye nokucela uxolo, uWeiner uphawula ukuba konke ukucela uxolo kunezakhiwo zangaphandle, ezingalawulekiyo, nezingazinzanga, ekubeni ubangelo olungakhutshwanga lunezakhiwo zangaphakathi, ezilawulekayo, nezinokuzinza noko.

Kuphando lukaWeiner, Figueroa-Munoz, noKakihara (1991), uWeiner (1992:143) ubanga ukuba luvelise iindidi ezintathu ezingumzekelo wokuqala womfuziselo wokucela uxolo ezibonakalisa ukuba isiqulatho kunye neempawu zethiyori zobangelo olungakhutshwanga (olunyanisekileyo) kunye nobuxoki (ukucela uxolo).

Iqela lokuqala libandakanya imeko yabantu abazanayo, ukucela uxolo okuhambelana nokuzithemba, iinjongo njengobangelo oluyinyaniso, kunye neentlobo ntlobo zoonobangela abathethwayo abanjengezinye izibophelelo. Elesibini iqela, lelo lingasoloko likho elinjengokucutha umsindo, ukucela uxolo, ukulibala kwakunye neenjongo njengoonobangela, kunye nezinye iindidi zonxibelelwano. Elesithathu iqela, libandakanya iimeko zempumelelo, ukucela uxolo okuguqula okulindelweyo, ukulibala neenjongo phakathi koonobangela abanyanisekileyo, kunye nokucela uxolo okungangenindawo.

### **3.3.2 lingcaciso nemeko yasekuhlaleni**

Cody noBraaten (1992)

UCody noBraaten (1992) bathi ingqwalasela eninzi igxininiswe kwimiselo yee-akhawunti. Batsho bexoxa ukuba akukho mathandabuzo wokuba unxibelelwano lwee-akhawunti lufuthwe kakhulu ngoonobangela okanye ziimpawu, kokulindelekileyo, iinkolelo ekucingeleka ukuba ii-akhawunti zinazo kubaphulaphuli abahlukeneyo, kunye neenkolelo ngemvakalelo zabaphulaphuli kwimpendulo zabo kwi-akhawunti. Ii-akhawunti ezininzi ziyathethwa ubuso ngobuso kwaye ukuziphatha komngcikivi ekubuzeni kwakhe i-akhawunti kukwasebenza njengemiselo wokunikwa kwe-akhawunti. UCody noBraaten baphawula ukuba ungckikivo olungqwalabala lusoloko lunefuthe elibi kwiziqedu ze-akhawunti ngeendlela ezintathu, (i) iindlela ezingqwalabala zokungckikiva zisoloko zibangela ukuzikhusela ngakwicala lomniki-akhawunti (ii) abangckikivi abasebenzisa izingckikivo ezingqwalabala kakhulu basoloko bethambekele ekwaleni i-akhawunti, nokuba



yeyaluphi na uhlobo, (iii) iindlela ezingqwabalala kakhulu zokungcika zingakhokelela kwiziphumo ezimbi ngokobuhlobo nangemvakalelo kunendlela engekho ngqwabalala.

### Iziqendu ze-akhawunti

UCody noBraaten (1992:226) bathi kukho isakhiwo okanye umfuziselo othile ezihamba ngazo iziqendu ze-akhawunti. Okuqala, kufuneka kukho imfuneko yokucacisa ngokwenzeka kwesiganeko esingafanelekanga. Eli nqanaba le-akhawunti livela ngenxa yengcinga okanye yokutyhilwa, ngumngcikivi kokuba umenzi (umniki-akhawunti) ubanjwe (ngokulungileyo okanye ngokuxokayo) ukuba umenzi unoxanduva lwesenzo esingaba saphula okulindelweyo okanye ukuphosa okunyanzelekileyo. Ukanti, uCody noBraaten bayakhawuleza ukucacisa ukuba alulunyanga uhlobo olukhoyo lweziganeko ezingafanelekanga. Batsho benika imizekelo yeziganeko zasemthethweni ezinobuzaza obukhulu nezifuna ukucela uxolo nezingxengxezo ezininzi ezingamanyelwa ngabaphetheyo. Kukho imeko yemibutho apho isenzo esingaphumelelanga sibandakanya ukuthatyathwa kwezigqibo ngokungafanelekanga, ukulibaziseka, nokunika i-akhawunti ngeempazamo zomsebenzi. Kodwa ke, iziganeko ezingaphumelelanga kwiimeko ezahlukeneyo ziyafana ngohlobo oluthile; ngobuzaza besiganeko esingafanelakanga, ukubalela ubangelo, ukuziva unetyala, nokulindelekileyo.

Inqanaba lesibini elibekwa nguCody noBraaten (1992) leziqendu ze-akhawunti libandakanya iindlela ezine zokulandelelana konxibelelwano; ungckivo, i-akhawunti nokuvavanywa. Uhlobo ngalunye lonxibelelwano lungabonwa njengolunentlonelo, okanye ukhethe okanye luhambisana nokuthibaza nokwandisa okubi. Ezinye izingciviko zingaba nentlonelo, nemibuzo ethe gabalala. (Umzekelo: Kungokuba usajonge ukuyigqiba le nto uyenzayo?) Ezinye ii-akhawunti zifunwa ngendlela engathethiyo kusetyenziswa izimbo ngaphandle kokuthetha. ("Ngendlela awandijonga ngayo utitshala, andizange ndibe nalo elinye iqhinga, kwanyanzeleka ukuba ndimxelele abanye ababandakanyekayo.")

UCody noBraaten baphawula ukuba kwiimeko zencoko zabantu, isingxengxezo kunye nokucela uxolo kucingeleka njengokunentlonelo kwaye kuyanceda ukusombulula ingxwabangxwaba, nokukhusela ungquzulwano kunokuzathuza nokwala. Baqhuba bebanga ukuba ubungqina obutsha bubonakalisa ukuba iintlobo ezithile zezingxengxezo ncelo-xolo zisebenza kakuhle kunezinye ekwenzeni imisebenzi yokulungisa ngonxibelelwano.



UBraaten *et al* (1990) kunye noHoltgraves (1989) bafumanise ukuba imbuyekezo nezingxengxezo ezigcweleyo zisebenza kakuhle kunezingxengxezo ezenziwe ngokungakhathali. Ukucela uxolo okubonakalisa ukuzisola kuyasebenza ngaphezu kokucela uxolo okungabonakalisi kuzisola ngesenzo esingafanelekanga. Kwakhona ukucela uxolo ngokubandakanya ingozi njengesibheni kuyamkeleka kakhulu kunokuphika iinjongo zesenzeko. UCody noBraaten (1992:227) bagqiba kwelokuba iindlela zokuvavanya ii-akhawunti zahlukile ukusukela kwintlonelo okanye ukuthibaza ukuya kwezona ziphembelelayo iindlela (ukungathi uyavuma, ukubuya umva, ukwala).

### Ingaba izingcikivo ziyimfuneko?

Ii-akhawunti zithethwa xa okulindelweyo kungezi. Umngcikivi okanye umniki-akhawunti angayiqala ngokwakhe inkqubo yokunika i-akhawunti. Ngamanye amaxesha umniki-akhawunti wazi mhlophe ukuba makanike i-akhawunti ngaphandle kokubuza. Umzekelo kwagqirha apho umguli engenakubuzwa ukuba ugula yintoni koko avele aziqhabalakele. Kwiimeko yeenkundla ngamatyala asezindleleni, kufumaniseka ukuba iijaji azibangcikivi abatyholwa zixhomekeka kudederhu lwentetho eya kusebenza njengezikhokelo ukuze umtyholwa anike ibali lakhe. Apha oyena umntu kufunwa anike ibali lakhe eliya kuvela njenge-akhawunti.

UCody noBraaten (1992) basinika umzekelo apho abafundi basekholejini basoloko bengafuni kungcikivwa ukuze banike ii-akhawunti. Abanye baphosa izifundo, ababhali luvavanyo, bangenisa kudala umsebenzi. Xa benze ezi zinto kuye kufumene ukuba baye kunika i-akhawunti kubaphathi bezathuza ukuba kutheni bengakwenzanga obekufanelekile. UCody noBraaten babanga ukuba izingcikivo zisetyenziswa kakhulu kwiziqedu zee-akhawunti ezininzi. Umzekelo, kwiimeko yasemsebenzini, impendulo yabasebenzi xa kukho ungckikivo ngenxa yokulibaziseka okanye impazamo ekwenzeni umsebenzi, abasebenzi baye baluthabathe uxanduva, okanye baziva benoxanduva lwezo zenzo zingenzekanga; kuyakholeleka ukuba kukho okulindelweyo; kunye nokucinga ukuba ukunganiki akhawunti ngokwako kusisenzo esingafanelekanga.

NgokukaCody noBraaten, izingcikivo aziyomfuneko. Kwiimeko ezinjengodliwano-ndlebe phakathi komguli nogqirha, inkundla yezendlela, ingcaciso kwibhodi yokhululo mabanjwa, isebe lezikhaziso, izingcikivo azifuneki nganto kuba injongo yonxibelelwano kukwabelana ngokuva nokuvavanya ii-akhawunti.



Iintlobo zongcikivo kunye nengqanaba longcikivo-akhawunti

Zimbini ii-hypothesis ezibandakanyeka kwinqanaba longcikivo-akhawunti kwiziqedu zee-akhawunti. Okuqala, ukwenzelana ngokufanayo kokulindelweyo kubandakanya ukuba indlela yongcikivo ibonakalisa iintlobo ezifanayo ze-akhawunti; izingcikivo ezinentlonelo zihlupheza ii-akhawunti ezinentlonelo. Kwaye ezingqwabalala okanye eziphembelelayo izingcikivo zihlupheza ii-akhawunti ezingqwabalala okanye eziphembelelayo zitsho iingcali ezingooCody & McLaughlin, (1985); Cody, McLaughlin & O'Hair (1983); Cody & Rosenstein (1983).

UMcLaughlin, Cody noO'Hair bafumanise ukuba izingcikivo zisebenzisa ubunye bobugcisa xa zihlupheza i-akhawunti. Ukuthula – umniki-akhawunti uyazi ukuba kufuneke anike i-akhawunti kodwa athule; neendlela zokuphatha – ukuziphatha ngokungathethi komngcikivi okunjengokubonakala uchaphukile, udanile. Mane amaqhinga okuthetha ; ukusetyenziswa kwezinikezo eziqanjiweyo apho umngcikivi akhokela umniki-akhawunti kunxibelelwano lwezinikezo njengokuvuma ityala, nokungxengeza. (Nokuba asinguwe suka ucele uxolo ayizi kususa nto lo nto tu")

Kucelo-xolo oluqanjiweyo, umngcikivi ubonakalisa ukuba ulindele umniki-akhawunti aphike uxanduva lwesenzo esingafanelekanga. (Usahamba ngala ndlela nanamhlanje?)

Kuzathuzo oluqanjiweyo, umngcikivi uthetha ukuba uyathelekelela ukuva umniki-akhawunti uza kucutha ubuzaza besenzo esingaphumelelanga okanye uza kuzikhusela kwisenzo esingafanelekanga. (Andiqondi ukuba ubunyanisile okanye usayithetha la nto?)

Kukwala okuqanjiweyo, umngcikivi ucebisa ukuba umniki-akhawunti uza kuliphika ityala, uphika isenzo esingafanelekanga, okanye uphika ilungelo lomngcikivi lokubuza i-akhawunti.

Uphando lukaMcLaughlin, Cody & O'Hair (1983) lwafumanisa ukuba (a) izinikezo eziqanjiweyo zikhokelela kwizinikezo, (b) ukwala okuqanjiweyo kukhokelela kukwala kwaye ukwala okuqanjiweyo akwayanyaniswa ngendlela engalunganga kucelo-xolo. Baqokumbela ngelokuba izingcikivo zonke azinafuthe lifanayo nelilinganayo. Ukucela uxolo okuqanjiweyo akwayaniswa nalo nalu phi na uhlobo lwe-akhawunti, kwaye



ukuzathuza okuqanjiweyo akukhokeleli kuzathuzo. Ngapha koko ukuzathuza okuqanjiweyo kukhokelela ekusetyenzisweni kwendlela ephembelelayo yokwala.

Kuphando olwenziwa nguMcLaughlin, Cody noRosenstein (1983) apho beqokelele izingcikivo ezisetyenziswa ngabantu abangazaniyo bexoxa ngokukhupha inyaniso:kumothuko nocaphukiso; ukuziphakamisa ngokwengqondo nangokoziphatha; isicelo esithe ngqo nongcikivo oluthe ngqo. Olu phando lufumanise ukuba iindlela zongcikivo azihambelani nokusetyenziswa kwezinikezo, ukucela uxolo, okanye ukuzathuza. Kodwa ke, ukusetyenziswa kwezingcikivo ezingqwabala kuyazalana neendlela ye-akhawunti eziphembelelayo:ukuphika nokwala.

UCody noMcLaughlin (1985) banika ingxelo yophando abalwenze kubaqhubi xa benika i-akhawunti kumagosa endlela. Zintathu iintlobo zezingcikivo abaziphawuleyo:ukucela uxolo okuqanjiweyo, ukuzathuza okuqanjweyo, kunye nentetho nje yocaphukiso. Iziphumo zolu phando zibonakalisa ukuba izingxengxezo, ukuvuma ityala, nokucela uxolo akuzalani kwaphela nohlobo lwesingcikivo. Emva kolu phando, uCody noBraaten (1992:230) bagqibe kwelokuba iintlobo zongcikivo ezinentlonelo nezithibazayo azihambelani okanye azizalani kwaphela neentlobo zee-akhawunti ezintlonelo okanye ezithibazayo.

I-hypothesis yesibini ingqiyame kakhulu kwithiyori yentsebenziswano ngokwezengqondo (Schonbach, 1986, Schonbach & Kleibaimhuter 1990) kwaye ithekelela ukuba izingcikivo ezakhiwe zangqwabalala ziba sisoyikiso kwinkululeko yomniki-akhawunti kwaye zivelisa izenzo zokuzikhusela.

Kuphando lukaBraaten nabanye (1990) olwenziwe kubasebenzi beenkampani zemali ezinkulu lufumanise ukuba uhlobo olungqwabalala lwesingcikivo lunefuthe elikhulu kwi-akhawunti: izingcikivo zivelisa ukwala nokuphika, ekubeni izicelo ezinentlonelo kunye neezingcikivo ezingaphuhlanga azivelisi kakhulu ukwala nakuphika. Okwesibini, ubungqwabalala besingcikivo kuqhubelela ukuba umngcikivi osebenzisa izingcikivo ezilolu hlobo kuba lula ukuba avavanye i-akhawunti njengezingalunganga. Okwesithathu, uninzi lwezingcikivo ezingqwabalala zayaniswa kakhulu nobudlelwane obungalunganga kubantu nakwimvakalelo.



### Intlobo ezahlukeneyo zezingcikivo ezingqwabalala

Luncinane uphando olukhe lwenziwa kwindlela ezahlukeneyo zezingcikivo ezingqwabalala. Kuphando oluthe lwathatyathwa nguBraaten nabanye (1990) lubonakalisa ukuba izingcikivo ezingqwabalala zingaxoxwa ngohlobo oluthile. Uhlobo lokuqala lolubandakanya ukuhlasela ukuzithemba komntu, kunye nohlaselo ekuzibopheleleni. Zombini ezindlela zongcikivo zibonakalisa ukuba isiganeko esingafanelekanga senzeke ngenxa yoonobangela abangabomntu, iinjongo, ulawulo, nozinzo. Uhlaselelo ekuzithembeni lusetyenziswa ukubanga ukuba umniki-akhawunti akanabuchule, usisibhanxa, ungumcalucaluli, utyhafile, akaqeqeshwanga, okanye usisiphukuphuku. Lona uhlaselo ekuzibopheleleni lubandakanya okungqalileyo ngomniki-akhawunti ukuba ebengasebenzi ngamandla onke emsebenzini wakhe.

Esinye isithathu sohlobo longcikivo sibandakanya ukuvakalisa umsindo, ukubarhwada nezoyikiso nezilumkiso. UCody noBraaten (1992) baxoxa ukuba abangcikivi abasebenzisa umsindo kufumaniseka beluqamla kakhulu ulandelelwano lweziqendu ze-akhawunti ngaphezu kwezinye iintlobo. Ukuziphatha rhwada kona kungangeenjongo, kulawuleke, kwaye kubenobuqhetseba kwaye kungasetyenziselwa ukufumana ubunganga ngaphezu komniki-akhawunti. Kube ke zona izoyikiso nezilumkiso zibandakanya iqela lezingcikivo ezivakalisa ukuba umniki-akhawunti sele echazwe njengonetyala lokwenza impazamo, okanye nguye obhalwe njengowenze isenzo esingafanelekanga.

Izingcikivo ezahlukeneyo zisetyenziswe kwiimeko ezahlukeneyo nezivelise iziphumo ezahlukeneyo. Ngaphandle kwezingcikivo ezinomsindo, kukho iimpawu ezibalulekileyo ezibonakalayo phakathi kweendlela ezininzi zezingcikivo ezingqwabalala.

Okokuqala, uhlaselo kukuzithemba kunye nokuzibophelela lubandakanyeka kumanqwanqwa asezantsi okucingelwa ukuba unetyala kunye noxanduva xa kulinganiswa neziqendu ze-akhawunti. Abaniki-akhawunti bakholelwa ekubeni bayatyholwa ngezi ziganeko zibachaphazelayo.

Okwesibini, ukuvakalisa umsindo bekwayanyaniswa nobuhlobo nobudlelwane phakathi komngcikivi/umniki-akhawunti xa kuthelekiswa nokungabikho kobuhlobo komngcikivi xa ehlasela ukuzithemba naxa esebenzisa ukuziphatha rhwada.



Okwesithathu, izoyikiso/izilumkiso zihambelana nokuziphatha kwada zibonakalise ukunganelisi ngokwenqanaba lomsebenzi nalapho zibonwe njengezibangela isicinezelo ezikhulu kulowo ufumana isingcikivo.

Okwesine, uthotho lwezikhalazo zokungaphatha ngokusemgagathweni ngokwasemsebenzini lubekwa kuhlaselo kukuzithemba nakukuziphatha rhwada. UBraaten noCody bafumanise ukuba abaniki-akhawunti abakhalazi kakhulu ngezi zoyikiso nezilumkiso kuba bezicingela okanye bezifumanisa ukuba banetyala kwaye benoxanduva ngesenzo esingafanelekanga.

Okwesihlanu, ngokoluphando kufumaniseke ukuba zikho izingxengxezo ezisetyenziswayo xa kusetyenziswe izingcikivo ezingqwabalala, kodwa azikho ninzi kakhulu kwaye zenzeka xa kuhlaselwa ukuzithemba okanye ukuzibophelela.

Okwezithandathu, zonke izingcikivo ezingqwabalala ziphuma kuvavanyo olungalunga, babanga batsho uCody noBraaten (1992). Kodwa lukho uvavanyo olulungileyo oluphuma kwizingcikivo ezingqwabalala ngakumbi kwiimeko zokugqambuka ngumsindo apho ngamanye amaxesha kuye kufuneke ukuba lowo ebenomsindo anike eyakhe i-akhawunti.

Okwesixhenxe, uCody noBraaten (1992) babanga ukuba iziganeko ezingafanelekanga zayamene nohlobo lwesingcikivo. Izoyikiso/ izilumkiso zona azayamene kuyaphi kwiimpazamo zomsebenzi ngapha koko izoyikiso/izilumkiso zisetyenziswa kakhulu xa umniki-akhawunti engaphumelelanga ukuhlalisana, ukusebenzisa nokuthobela imithetho yasekuhlaleni. Izoyikiso/izilumkiso zisetyenziswa xa umniki-akhawunti enetyala noxanduva kwaye naxa isenzo esingafanelakanga sisesidlangalaleni kwaye sichaphazela abanye abasebenzi okanye abantu. Malunga nazo zonke iziganeko ezingaphumelelanga zibandakanya iimpazamo zasemsebenzini ezivuselela ukusetyenziswa kohlaselo kukuzithemba nakukuziphatha rhwada.

### **3.3.3 I-akhawunti nentlonelo**

#### Holtgraves (1992)

UHoltgraves (1992) uxoxa ukuba ithiyori yokuphatha ubuso inakho ukuchaza ngokuqondakalayo ukuba isithethi singazixongxa njani iimpendulo eziyelele kubudlelwane



phakathi kwabantu. Wongeza ngokuxoxa ukuba, ngenxa yokuzinza kobuso kunxibelelwano lwasekuhlaleni, ithiyori yokuphatha ubuso inakho ukucacisa ezinye iimpawu ezayamene nonxibelelwano ezinjengokuqonda ulwimi, umbono womntu kunye nonxibelelwano lweenkcubeko ezahlukeneyo.

Ungqina kwaye ecaphula umsebenzi kaErving Goffman (1967), uHoltgraves uthi uGoffman wabanga ukuba ubuso bubalulekile kuzo zonke iindibano zabantu. Uthi ubuso, umsebenzi wobuso kunye neendlela zokuphatha ubuso zithatyathwa njengeziyimfuneko kunxibelelwano lwasekuhlaleni ukuze lube lolu lungileyo kwaye lulungele nokwakha ubudlelwane obuhle basekuhlaleni. UHoltgraves (1992) uxoxa ukuba uGoffman (1967, 1971) usinike imizekelo emininzi yobuso kunye nomsebenzi wobuso. Kodwa lomsebenzi uthande ukubonisa uluvo oluphangaleleyo.

NgokukaHoltgraves, iingcali ezininzi ziwandisile umsebenzi wobuso kaGoffman nokucacisa iimpawu zokusetyenziswa kolwimi. UHoltgraves ubanga ukuba ukusetyenziswa komsebenzi wobuso ngokobugcisa bolwimi nangokudibanisa iimeko zobuso kunye nemilinganiselo yonxibelelwano lwasekuhlaleni, kwenze ukuba oluphando lube nenkqubela ngokwethiyori ekucaciseni ukusetyenziswa kolwimi kunxibelelwano lwasekuhlaleni.

#### Ukwakhiwa kwengqiqo yobuso nomsebenzi wobuso nguGoffman

NgokukaGoffman (1967:5) ubuchaza ubuso athi:

*'the positive social value a person effectively claims for himself by the line others assume he has taken during a particular contact.'*

Umsebenzi wobuso wona uchazwa kunxibelelwano oloyilelwe ukwakha, ukuxhasa, okanye ukucela umngeni kwindlela ethile. Kungoko ke, uHoltgraves (1992) abanga ukuba ubuso yimbonakalo yasesidlangalaleni yobuqu bomntu ephuma kumsebenzi womsebenzi wobuso.

UHoltgraves (1992) uphawula ukuba zimbini izinto ezinokwenza kuphumelele ukuqondakala kolwimi lomsebenzi wobuso. Okokuqala, kungatshiwo ukuba umntu ulahlekelwe bubuso, unobuso okanye ukhusela ubuso, kodwa, ngokukaHoltgraves ubuso abukho ngaphakathi kodwa bukwindlela ezihamba ngayo iziganeko kulo ndibano



(Goffman 1967:7). UHoltgraves uqhubeka ngokuxoxa ukuba ubuso bunentsingiselo kuphela ngela xesha lonxibelelwano lwasekuhlaleni. Kungako oko, ebanga ukuba ubuso busisakhiwo sasekuhlaleni ngaphezu ngokwasengqondweni.

Okwesibini, nangona umsebenzi wobuso ubandakanya ukuzimela buqu, ubuso asinto yakhiwe kwimbonakalo enjengobukrelekrele, ukukhathala, ubuciko obubonakaliswa kwaye buxoxwe kwindibano yasekuhlaleni (Jones 1990; Schlenker 1980). Koko, ubuso busisiseko kwaye sisakhiwo esingaphathekiyo esibandakanya ukubonakalisa nayiphi na imbonakalo okanye kwindlela ethile.

UHoltgraves (1992:142) ushwankathela uphando lukaGoffman alwenze ngokwendlela kaDurkheim (1915) kumasiko enkonzo apho abantu babedibana yonke imihla ngenjongo zokubonakalisa ukukhathala ngobuso obunikwa omnye umntu ngomnye. Into abayifumanisayo kukuba ubuso kunye nembonakalo yabo buhamba ngokomsebenzi wobuso bunika isixhobo esiyinkcazelo ekuveleni konxibelelwano olulungileyo kwimeko apho wonke ubani ejongene nesiqu sakhe. Kungako oko, uHoltgraves abangayo ukuba umthetho wasekuhlaleni wakhiwe kwaye wagcinwa ngokwesithethe somsebenzi wobuso. Ubuso asizonjongo zonxibelelwano kodwa ziimeko zonxibelelwano uxoxa njalo uGoffman (1967). NgokukaHoltgraves, kungumdlawomntu ngamnye ukugcina ubuso bomnye umntu bulungile. Uthi umsebenzi wobuso ngumsebenzi ofuna intsebenziswano.

Kwalapha kuHoltgraves (1992), uGoffman (1967, 1971) usibonisa iindlela ekwahluka ngawo umsebenzi wobuso. Okuqala, yila ndlela yezithethe kaDurkheim (1915) eveliswe phakathi kokuphepha isithethe okanye ukuphepha ukunyanzelisa abanye kunye izithethe zomelo okanye umelo lombulelo kunye nobunye nabanye. Ukuphepha isithethe kubeka phambili oko kungafanelekanga ukuba kwenziwe. Umelo lwesithethe lungendlela okuqala ukuthetha nomntu ngayo njengezithethe eziqhelekileyo ezikukubulisa, ukuncoma, ukumema nezenzelwa abanye abantu nanjengeziqinisekisa kwaye zixhasa ulwalamano / ubudlelwane basekuhlaleni.

Okwesibini, umsebenzi wobuso ungahlulwa ngokuba wenzeke phi na. Abanxibelelani bangasebenzisa ukuphepha kuba bekhusela ukwenzeka kwesoyikiso kubuso. Okwesithathu, umsebenzi wobuso ungenzeka emva kwesenzo esoyikisa kubuso njengendlela yokulungisa. Ngobu bugcisa umntu angaba ukuzama ukulungisa imeko yasekuhlaleni ibiyonakele.



UHoltgraves ugqibezela ngelokuba uGoffman ubonakalisile ukuba umsebenzi wobuso uyimfuneko kunxibelelwano lwasekuhlaleni. Uqhuba athi uGoffman uzise ingqwasela kokwenzeka kwimizuzu yonxibelelwano lwamihla le, wakubonakalisa ukubaluleka kwako, kwaye kwanika nomashini wengqiqo wokuvavanya inkqubo phakathi nobuso nolwimi.

### Ithiyori yentlonelo kaBrown noLevinson

NgokukaHoltgraves (1992:143) ithiyori yentlonelo kaBrown noLevinson (1987) ivela ngenxa yohlalutyo lobuso nomsebenzi wobuso nguGoffman (1971). Kungako oko, kuqikelelwa ukuba ubuso bukho kwiindawo zonke kwaye kufuneka bubonakale ngomsebenzi wobuso. UHoltgraves uthi uBrown noLevinson (1987) nabo njengoGoffman basebenzise ingqiqo yezithethe ezilungileyo nezingalunganga njengesiseko sokwahlula ubuso kwiimfuno ezimbini: ubuso obungalunganga okanye imfuno yokuba nolawulo kwisenzo kunye nobuso obulungileyo okanye imfuno yokuba uphunyezwe ngabanye abantu. Okuvela kokukwahlulwa bubugcisa bentlonelo obubini: intlonelo engalunganga kunye nentlonelo elungileyo. Belinganisa uGoffman, uBrown noLevinson bavelise ubuso njengendawo edibeneyo yophawu. Bakubona ukukhululeka ngezenzo njengobuso obungalunganga kwaye okuvumayo njengobuso obulungileyo kwaye bukwazizakhiwo zophawu kuzo zonke iinkcubeko.

UHoltgraves (1992) uphawula ukuba eyona ndawo ibalulekileyo kwithiyori yentlonelo kaBrown noLevinson kukuzama ukuchaza ubungakanani besoyiko-buso kwisenzeko. Umyinge wesoyiki-buso awujongwa ngesenzo ubuqu, kodwa ngokwemeko yasekuhlaleni apho isenzeko senzeke khona. Umyinge wesenzo ekoyikiseni ubuso uziziphumo zobunzima besenzo kwaye ubunzima besenzo buqikelelwa ukuba bubunzima obongezelelweyo bamanqaku amathathu: (i) umyinge wokunyanzelisa isenzo ngokwaso, (ii) ubunganga bomphulaphuli ngokwayamene nesithethi eso, (iii) umyinge womgama wasekuhlaleni phakathi komphulaphuli nesithethi. Nangu umlinganiso:

$$W_x = D(S,H) + P(H,S) + R_x$$

U- $W_x$  umele ubunzima besenzo,  $D(S,H)$  amele ubumyinge womgama wasekuhlaleni phakathi kwesithethi nomphulaphuli u- $P(H,S)$  amele ifuthe lomphulaphuli kwisithethi, ukuze u- $R_x$  amele umyinge wonyanzeliso lwesenzo. Ukunyuka kumgama, ubunganga



omphulaphuli, kunye nokunyanzeliswa kwesenzo kungaphumeza ukunyuka kwizoyikiso zobuso.

UHoltgraves uthi izoyikiso kubuso zikho ndawo zonke, ngoko ke, abanxibelalini abaphuhlileyo kumele ukuba babeneendlela zokwenza izenzo ezizizoyikiso kubuso kwangaxeshanye begcine ubuso babanye abantu bulungile. Uninzi lweengcebiso zikaGoffman malunga nobugcisa bomsebenzi wobuso budityaniswe nguBrown noLevinson. Bagqithisile kumsebenzi obonakalisa uluvo oluphangaleleyo kaGoffman, ngokuthi bakhuphe ecaleni ubugcisa bentetho obusetyenziswa kubuso obulungileyo kunye nobungalunganga, kwanangokubonakalisa ukulingana phakathi kobu bugcisa kwiilwimi ezintathu.

UHoltgraves (1992) uphawula ukuba kwithiyori kaBrown noLevinson ubugcisa bokwenza izenzo ezizizoyikiso kubuso buqokelelwe bazintlobo ezintlanu zobugcisa eziphezulu.

**Itafile 7: Ubugcisa obuphezulu bukaBrown noLevinson**

	<b>Ubugcisa</b>	<b>Ukuchaza uphawu</b>	<b>Imizekelo yezicelo</b>
Ezingoyikisi kakhulu	Ukungenziwa kwesenzo		
	Engaphinyiselwanga	Injongo iyaphikeka	"Ingathi iyakhawuleza noko le moto"
	Intlonelo engalunganga	Ibonakalisa intlonipho kulawulo lomphulaphuli	"Ungasithoba isantya?"
	Intlonelo elungileyo	Igxininisa kubunye	"Ungathobi isantya nje asingxamanga?"
Ezoyikisa kakhulu	Eziphimiselayo	Akukho nkathalo inikwa ubuso bomphulaphuli	"Thoba isantya!"

Obona bugcisa boyikisayo buthetha ngokuphimiselayo. UHoltgraves (1992) uxoxa ukuba obu bugcisa abunabuchule akukho nkathalo inikwa ubuso bomphulaphuli. Obona bugcisa bungoyikisiyo kukungenzi isenzo eso. Ukuba isenzo siyenzeka, ubugcisa obungoyikisiyo kukwenza isenzo esingaphinyiselwanga. Ubugcisa obungaphinyiselwanga bunophawu oluphikayo. Isithethi apha singaluphika naluphi na utoliko esingalufuniyo. Obu bugcisa bukwanyika ithuba elukhulu umphulaphuli ukuba angaphendula nangayiphi na indlela. Eziphinyiselwayo izenzo azigxininisi kobulungileyo okanye obungalunganga ubuso.



Ubugcisa obusebenzisa ubuso obulungileyo bubonakalisa ubunye nomphulaphuli. Ubugcisa obusebenzisa ubuso obungalunganga bubonakalisa intlonelo ngenkululeko yezenzo zomphulaphuli.

NgokukaHoltgraves, eyona mpumelelo yethiyori kaBrown noLevinson kukuchazwa ngqo kolwimi olusisoyikiso kubuso nokudityaniswa kwemcimbi yobuso nemilinganiselo yobunganga kunye nomgama. Uthi isinika ubume ekunokuphandwa ubuchukubhede bolwimi ekunxibelaneni kwabantu ekuhlaleni nakwezinye iinkcubeko.

### Umsebenzi wobuso nokuveliswa kwezicelo

UHoltgraves (1992) ubanga ukuba uphando kwithiyori kaBrown noLevinson (1987) lwenziwe kwizicelo ngenxa yokuba izicelo zisisiseko sezenzo ezizizoyikiso kubuso. Xa umntu ecela into yomnye umntu kukho unyanzeliso oluthile kulawulo lomnye umntu kungoko ikukoyikisa ubuso obungalunganga bomnye umntu. UHoltgraves uthi kungeso sizathu ukuba iintlobo ezahlukeneyo zobugcisa bentlonelo kufaneleke ukuba busetyenziswe ukwenza izicelo.

UHoltgraves (1992:144) uxoxa ukuba ukuba isicelo sithwele okubonakala njengokungenza ubuso obungalunganga, eso sicelo siya kuba nentlonelo eninzi nanjengoko kudwelisiwe kwitafle (7) kaBrown noLevinson yobugcisa obuphezulu. UHoltgraves noYang (1990) bafumanise ukuba kuthekelelo lobu bugcisa obukwitafle (7) bucingeleka njengobusebenzayo kumaMelika namaKoriya. UHoltgraves ucaphula uClark noSchunk (1980) bexoxa ukuba inani lezicelo zentlonelo ezingalunganga luninzi kwaye izicelo zahluke ngokobungakanani boloyikiso kubuso obungalunganga bomphulaphuli. UHoltgraves uxoxa ukuba uphando sele lubonakalisile ukuba intlonelo ecingelekayo yezicelo ezinetlonelo engalunganga zahluka ngemvakalelo ekhoyo ngomphulaphuli, kwaye lo nto ifunyaniswe kumaMelika namaKoriya.

UHoltgraves uxoxa ukuba xa bevavanya iziphumo zobunganga, umgama kunye nonyanzeliso kwizicelo zentlonelo kufunyaniswe ukuba ubunganga besithethi esiphezulu bayanyaniswa nentlonelo encinane kakhulu. Engqina ngemisebenzi yeengcali ezinjengoBrown noGilman (1989), Holtgraves noYang (1992), noLeichty noApplegate (1991), uHoltgraves (1992) uthi ukunyusa unyanzeliso kwayanyaniswa nezicelo



ezinentlonelo noko. Utsho esithi ezinye iziphumo zif' amanga kwaye azingqinelani ngakumbi xa kujongwa iziphumo kubudlelwano ngokomgama.

NgokukaHoltgraves (1992:145), uphando kwizicelo luyixhasa kancinane ithiyori kaBrown noLevinson (1987) kwaye luvelise ubuthathaka obuthile. Okokuqala, uHoltgraves noYang (1990) bafumanise ukuba izicelo ezingaphinyiselwanga azisoloko zibubugcisa bentlonelo njengoko ithiyori kaBrown noLevinson ibanga. Iingcali ezinjengoLakoff (1977), Leech (1983) zixoxa ukuba ukurhesha kwaphula imakzimu ebiza kusebenza okanye kubonakala njengobuqhetseba, kwaye kungoko kungenakubakho bubugcisa bentlonelo xa kwenziwa izicelo. UHoltgraves ucebisa ukuba lo mba mawuyekwe uvulelekile okwelixesha kusekho ubunzima ekuphandeni ubugcisa obungaphinyiselwanga.

Okwesibini, uHoltgraves uxoxa ukuba iziphumo ngokobudlelwane ngokomgama kwintlonelo zixutyiwe. Walatha ukuba ngokwengcinga engqalileyo, umgama kubudlelwane obuqhelenanga awukaziwa ukuba ungawulawula njani umsindo, kungoko ke, intlonelo isetyenziswa njengendlela yophawu olubonakalisa ukungabikho kwenjongo zomsindo kolo nxibelelwano. Kodwa lo mba ujongeka njengongakhathalelekanga kwimeko yabaqheleneyo. UHoltgraves uqwalasela ukuba eyona ngxaki iphambili kulo mba yindlela ekuxongxwe ngayo le ngqiqo. Uthi ukuba umgama kubudlelwane uxongxwe ngokomyinge wokwazana phakathi kwabanxibelelani, olu phando luyayixhasa le thiyori kaBrown noLevinson. Kodwa ukuba umgama ubonwa njengobandakanya ukwazana/ukuqhelana nokuthandana, olu phando lucebisa ukuba le thiyori iphosisile. Exhasa olu luvo ngomsebenzi kaBrown noGilman (1989), Slugoski noTurnbull (1988), uHoltgraves uxoxa ukuba xa iziphumo zokukwazana/ukuqhelana nokuthandana zisahlulwa, olu phando lucebisa ukuba okwakunyuka kokuthandana kungoyanyaniswa nokunyuka kwentlonelo. Ngako oko, ezi ziphumo zingaphikisana nethiyori ukuba ukuthandana ukungoyanyaniswa nomgama. Kungabaluleka kakhulu ukubandakanya olunye uhlobo olwahlukileyo njengomyinge wokuthanda kule thiyori njengoko uBrown noGilman (1989), Slugoski noTurnbull (1988) becebisa.

Okwesithathu, le thiyori kaBrown noLevinson (1987) icingela ukuba iziphumo zobunganga/amandla, umgama nonyanzelo zezongezelelweyo, oko kukuthi zineziphumo ezifanayo kwintlonelo kuwo wonke amaqanaba ezinye iintlobo. Ngokophando lukaBlum-Kulka et al (1985), Holtgraves noYang (1990), Lim noBowers (1991), Holtgraves noYang (1992), Gonzales, Pederson, Manning noWetter (1990), noLeitchy noApplegate (1991)



lugqwalasele ukuba lo nto asinjalo. Amandla/ubunganga kunxibelelwano lwamandla/ubunganga nomgama, kunxibelelwano lonyanzeliso nobunganga/amandla, nonyanzeliso nomgama angafana xa olunye lwezintlobo zikhula kakhulu kube ngaxeshanye iziphumo kwintlonelo zicutheka. UHoltgraves ugxininisa ukuba ithiyori kaBrown noLevinson mayandiswe.

### Umsebenzi wobuso nokuveliswa kwezinye izenzo zentetho

UHoltgraves (1992:146) ubanga ukuba luncinane kakhulu uphando oluthe lwenziwa kwizenzo zentetho ngokuphathelele kwimbono yokuphathwa kobuso. Uthi ithiyori kaBrown noLevinson (1987) ayizivelelanga zonke izenzo zentetho ngokuphathelele kulo mba. Kungako oko, yena buqu ehlalutya uphando olwenziwe kwii-akhawunti, ukungavumelani kunye nokuziphalaza imbilini ngokokubandakanyeka komsebenzi wobuso kwimveliso yazo. Uthi uza kuzama ukubonakalisa ubume bethiyori kwaye adandalazise ezinye iingxaki ezihambelana nale thiyori kaBrown noLevinson.

### Ii-akhawunti

UScott noLyman (1968:46) bachaza ii-akhawunti njenge:

*"linguistic device(s) employed whenever an action is subjected to valuatative inquiry".*

NgokukaGoffman (1971) ii-akhawunti sisetyenziselwa ukuguqula intsingiselo enokuthi abanye bayinike ngesenzo. Kungoko uHoltgraves egqiba kwelokuba ii-akhawunti zinomsebenzi wokugcina ubuso okhuthaza ukuba zenzeka nini kwaye zisenzeka njani.

UHoltgraves ucacisa ukuba ii-akhawunti zingachazwa njengezikhanyelayo okanye ezilungileyo kubuso besithethi esinjengomoni nakubuso bomphulaphuli xa esoniwa. Utsho esithi ukuba i-akhawunti ayenziwa ngesenzo esingafanelekanga, kungenziwa iinzame zokucela umngeni kumoni ukuba anike i-akhawunti okanye indlela yokulungisa eso senzo. Ngokwenza njalo kwanda izoyikiso kubuso bomoni.

Esebenzisa uphando lweengcali ezinjengooHeritage (1988), Holtgraves (1989), McLaughlin, Cody and O'Hair (1983), uHoltgraves uxoxa ukuba zininzi iintlobo zokunika ii-akhawunti kwaye zonke zingatolikwa ngokwezoyikiso kubuso. Uphawula ukuba izinikezelo zidityaniswe nezingxengxezo zixhasa ubuso obulungileyo bomphulaphuli



kwangaxeshanye ukuvuma okufanelekanga koyikisa ubuso obulungileyo nobukhanyelayo besithethi. Kwelinye icala, ukwala akuboyikisi ubuso obulungileyo okanye obukhanyelayo besithethi, kodwa bandisa izoyikiso kubuso obulungileyo nobukhanyelayo bomphulaphuli okanye umoniwa. Eziphakathi kwesi sibini, kukuzathuza okunika inkxaso encinane kubuso obulungileyo nobukhanyelayo bomphulaphuli kuba ukuzathuza kuzama ukucutha ubuzaza besenzo. Ngokwenza njalo, ukuzathuza kukwanika inkxaso eninzi kubuso obulungileyo nobukhanyelayo besithethi xa kuthelekiswa nokucela uxolo. Kaloku ukucela uxolo ukunika inkxaso kubuso obulungileyo bomphulaphuli ngokuvuma ukungalungi kwesenzo.

UHoltgraves (1989) ufumanise ukuba kukho ukuhambiselana okukhanyelayo phakathi kokuba ingamonelisa njani i-akhawunti yomphulaphuli kwaye kunganzima kanjani kwisithethi ukusebenzisa lo akhawunti. Eli nqaku idandalazisa ukuxhalaba phakathi kwenkxaso yomphulaphuli kunye nenkxaso yesithethi. UHoltgraves uxoxa ukuba ii-akhawunti kufuneka zijongwe ngokwezoyikiso kubuso, kuyakufuneka ukuba uhlobo lwe-akhawunti olusetyenzisiweyo lube ngumsebenzi womyinge wesoyikiso kubuso obosulelwa sisiganeko esingaphumelelanga. Kungako oko, uHoltgraves egqiba kwelokuba ngokunyuka kobuzaza betyala, kuyenzeka ukuba kungashicilelwa iimeko ezininzi zobuso kwii-akhawunti. Oko kukuthi, xa ubuzaza betyala bubukhulu buyakufuna ingcaciso eninzi nge-akhawunti – ibe kukugcina ubuso ke obo. UHoltgraves uqaphele ukuba uphando kwiziphumo zobuzaza bezingcikivo bungatolikwa luninzi lwezingcikivo eziphembelelayo liqhubelela kwimfuneko enkulu kwisithethi ukuba zixhase ubuso baso.

Okokugqibela, ecaphula uGonzales et al (1990) abafumanise kuba xa isithethi esikumgagatho ophantsi senze isenzo esingafanelakanga kuye kubekho i-akhawunti ecacisa kakhulu kunokuba eso senzo besenziwe sisithethi esikumgagatho ophezulu. UGonzales et al baphinde bafumanisa ukuba ukho umahluko phakathi kwezini zabantu xa kunikwa i-akhawunti. Abafazi banika i-akhawunti enentlonelo kunamadoda kwaye lo nto iyawusebenzisa umgagatho womntu.

UHoltgraves ubonisa ukuba ii-akhawunti zinendima ezidlalayo malunga nohlalutyo lokuphatha ubuso. Uthi zidandalazisa iimpawu zokuphatha ubuso ezingakhathalelwanga yithiyori kaBrown noLevison (1987). UBrown noLevinson kubandakanya noGoffman becingele ukuba isoyikiso kubuso bomphulaphuli sisoyikiso nakubuso besithethi kwaye lo nto ikhuthaza intsebenziswano ukumsebenzi wobuso. Kube ngaxeshanye kukho ukuxhalaba phakathi kokufumana nokunika ubuso.



## Ukungavumelani

UHoltgraves (1992) uchaza ukungavumelani njengesenzo sentetho esi sisoyikiso kubuso obulungileyo bomphulaphuli, njengokugxeka okanye ukukhalaza. Uxoxa ukuba ukungavumelani kuyaphikisana nenkcazelo kaBrown noLevinson yobuso obulungileyo kuba ufuna ukuba iimfuno zakho zithandwe ngabanye abantu.

UHoltgraves (1992a) kuphando lwakhe ngeengxoxo okanye iincoko ezingezihloko ezinemvakalelo njengokubuyiswa kokuncinywa kwababulali kusoloko kusetyenziswa ubugcisa bentlonelo phakathi kwabanxibelelani njengohlobo aluchaza ngayo uBrown noLevinson (1987:112-17).

UHoltgraves (1992:148) uphawula ukuba abanxibelelani kwezi zihloko basoloko bekhangelana umxholo ozakwenza bangaphikisani kuyaphi, nalapho bangasebenzisa isheyi lezivumelwano ezinjengo "Ewe, kodwa..."; "Inokuba injalo.."; njalo njalo.

UHoltgraves (1992) uxoxa ukuba umahluko phakathi kwesenzo esisekelayo nesenzo esingasekeliyo kukuba zenzeka ngokwahlukeneyo, nanjengoko kunjalo phakathi kwezivumelwano ngokungavumelani. Uthi izivumo ziyakhawuleza, ziyaphuhla, zilula ngesintaksi kwaye ziphelele. Kube kwelinye icala ukungavumelani kuyachotha, akuphuhlanga, kuxananazile ngokwesintaksi, kwaye akuphelelanga ngokomjikelo.

Nanjengoko ukuqokelelwa ngokwekhethe kokungavumelani kungafani, kodwa uninzi lwako lunazo iimpawu zokuqala ngokuthandabuza, ukucela ingcaciso phambi komjikelo, okanye ukubandakanywa kwesivumelwano esibuthathaka saphambi komjikelo.

UHoltgraves ubanga ukuba iimpawu zolwimi zokungavumelani zinako ukufana nobugcisa obulungileyo bentlonelo bukaBrown noLevinson. Uthi unobangela wokuqokelelwa ngekhetho kweempawu ezithile zencoko kwaye oku kususiseko sencoko ngaphezu kokuba kujongwa ubume bengqondo. Kungako oko, ukungalingani phakathi kwesenzo esisekelweyo nesenzo esingasekelwanga zingaphandle kwiimfuno zabanxibelelanisi.

UHoltgraves uxoxa ukuba ukuqokelelwa ngokwekhethe kungaphakathi kwincoko kunokuba kube kumntu ngamnye ovelisa intetho. Uthi imvelaphi yoko kukuvelisa imfuno yokuhlonipha ubuso. Iimpendulo ezilindelekileyo zihambelana neemfuno zobuso



obulungileyo. Kube kwelinye icala, ukungavumelani kusoloko kungalindelekanga kwaye kungamkelekanga ngaphandle kokuba umntu kuxa esala. Ukuguquguquka kwesenzo esisekelweyo nesenzo esingasekelwanga kucebisa ukuba umsebenzi wobuso yeyona njongo iphambili kuqokelelo ngokwekhethe.

UTan noBerndt (1991) kuphando lweencoko zabahlobo bafunamise ukuba abahlobo basoloko benokungavumelani okuninzi nokuvumelana okumbalwa kunabantu abangazaniyo. UHoltgraves uxoxa ukuba oku kungenziwa kukuba umxholo wencoko phakathi kwabahlobo awusoloko ubalulekile njengakubantu abangaqhelabanga. Kodwa uyakhwuleza ukuveza ukuba akukho phando lungako kulo mba.

UHoltgraves (1992:149) uxoxa ukuba ubugcisa obenzeka kwiziqedu zokungavumelani budandalazisa ukuba kungakho ingxaki nobugcisa obuphezulu bukaBrown noLevinson. Uthi bacebise ukuba ubugcisa obukhanyelayo bentlonelo busoloko bunentlonelo kunobugcisa obulungileyo bentlonelo. Ngokwezenzo ezoyikisa ubuso obukhanyelayo bomphulaphuli, le ntetho ilungile ngenxa yokuba inethiyori kwaye iyabonakala. Kwelinye icala, uLim noBowers kuphando lwabo bacebisa ukuba ngokwesenzo esoyikisa ubuso obulungileyo bomphulaphuli, ubugcisa obulungileyo bentlonelo buyindlela ethandwayo yokusombulula. Kulo meko iingcali ezinjengoLim noBowers (1991), Scollon noScollon (1981) noTracy (1990) bathi intlonelo elungileyo nekhanyelayo zahluka ngohlobo kwaye kungako oko ulandelelaniso likaBrown noLevinson lobugcisa obuphezulu lungaqinisekiswa.

UHoltgraves uthi le ngxoxo ifanelekile kodwa inganqandi ukuba ubugcisa mabungalandelelaniswa ngokwesiseko somgaqo obekiweyo: ubugcisa obuphuma kuhlobo oluthile lobuso oloyikisayo bubanentlonelo kunobo kungaphumi kolo hlobo. Kungoko ke, bugcisa obukhanyelayo bentlonelo bunentlonelo noko kunobugcisa obulungileyo bentlonelo bezenzo ezoyikisa ubuso obukhanyelayo. Ukuguquka kunyanisekile kwizenzo ezoyikisa ubuso obulungileyo.

### Ukuziphalaza imbilini

Ukuziphalaza imbilini lunxibelelwano oluzenzekelayo nolunolwazi olubuthathaka okanye oluyimfihlo ngomntu athi akuchazele omnye umntu. Nanjengoku olu nxibelelwano lubandakanya ulwazi olubuthathaka, luthi lube neemeko zobuso kumphulaphuli



nakwisithethi. Xa isithethi siphalaza imbilini yaso kumphulaphuli ubuso baso nobomphulaphuli bungachaphazeleka. Kungako oko, uHoltgraves ebanga ukuba iincoko zokuphalaza imbilini zityebile kubugcisa bokuphatha ubuso kwaye kuba ukuziphalaza akusosenzo ungasenza wedwa, ukwenza kwincoko. Oko kukuthi, ukuveliswa kweentetho ezingokuphatha ubuso zingasoloko zikhona kwincoko yonke.

Ngenxa yemeko yako eyingxaki, ukuziphalaza imbilini akufane kwenzeke ngaphandle kwesizathu. Abanxibelelani bobabini bazama ukwenza imeko abangathetha kuyo nefanele oko. UCoupland, Coupland et al (1988) noJefferson bathi iinyaniso zivela ngoncino kuphalazo mbilini zivela phambi kokuba kubekho amakhwiniba angaqondakaliyo. Kungako oko, uHoltgraves (1992:149) egxininisa ukuba ukuziphalaza imbilini kwenzeka kwimeko eyakhiweyo. Ngale ndlela ukuziphalaza kwenzeka kwimeko akwaziyo umphulaphuli ukuyilawula ukuze nesithethi sikwazi ukunciphisa imeko yesoyikiso kubuso besithethi.

UHoltgraves (1992) ecaphula imisebenzi yeengcali ezinjengoHoltgraves (1986); Coupland, Coupland et al (1988) noJefferson (1988) uxoxa ukuba izoyikiso kubuso bomphulaphuli kunye nobesithethi bungacutha ukuba isithethi siphalaze ngokugwegwelezayo; uphalaza ulwazi olubi ngendlela eyonwabisayo; uyahleka malunga nomxholo wokuziphalaza; okanye ulinganisa ukuziphalaza okungalunganga nokulungileyo.

Enye indlela enokunceda ukuphatha ubuso ngendlela eyiyo kolu phalazo mbilini kukuthi lowo ungumphulaphuli aziphalaze eyakhe imbilini ukuze ifuthe lizo kulingana. UMiller noKenny (1986); Won-Doornink (1985) benoBerg noArcher (1980) baxoxa ukuba le ndlela ungancedakala nangokuvakalisa imvakalelo, ngokumamela ngengqiqo ngelishesha isithethi sihlekisa ngeengxaki zaso.

UHoltgraves uxoxa ukuba ukuyeka ukuthetha ngeengxaki zesithethi kufaneleke ukuba kuyekwe ngocoselelo olungabonakalisa ukuba umphulaphuli uyakhathala ngezo ngxaki. UJefferson (1988) ushicilele uninzi lweendlela ekunokwenziwa ngayo lo msebenzi ungentla njengokuqinisekisa ukuphinda nidibane, ukuqala incoko ekuqaleni ukuze ugxinise indawo ongazivanga nongaziqondiyo. Yonke le ndlela inga kukuzama ukubonakalisa kubuso besithethi ukuba yonke into ilungile.

Ngokufanayo nokuziphalaza imbilini ngokubi, nokuhle kunakho ukuvuselela iimeko zobuso. UHoltgraves noSrull (1989); Jones noPittman (1982) baphawula ukuba



kubonakala ukuziphilaza imibilini ngezinto ezintle ngawe njengokungathi uyazingca okanye uyazigwagwisa, ngokwenza njalo kube woyikisa ubuso obulungileyo besithethi. Kungako oko, kuzanywa ngandlela zonke ukuthethathethana ngemeko ekunophalazwa kuyo imbilini elungileyo.

UHoltgraves uxoxa ukuba ukunyanzeleka ukuba umphulaphuli aphendule kuba sisoyikiso kubuso baso obungalunganga. Kungako uPomerantz (1978) noDrew (1987) befumanise ukuba umphulaphuli ophalaza okulungileyo uphendula ngokugxeka umphalazi-mbilini.

UHoltgraves (1992) uvakalisa ukuba ubunganga; umgama kunye nonyanzeliso, kunganefuthe kwiziqedu zokuziphilaza imbilini ngenxa yezoyikiso kubuso. Uthi ukuziphilaza kwenzeka emva kweendlela ezininzi, nobugcisa bolwimi obulawula izoyikiso kuloo nkqubo yokuziphilaza imbilini.

UHoltgraves uxoxa ukuba ukuziphilaza imbilini, ii-akhawunti, nokungavumelani zizenzo ezizoyikiso kubuso, kubandakanya nezicelo. Uqhuba uxoxa ukuba luncinane kakhulu uphando olucebisa ukuba ubunganga/amandla, umgama kunye nonyanzelo lunganeziphumo zomyinge wokuba ubuso buchaphazeleka kangakanani zezi zenzo.

UHoltgraves (1992) uxoxa ukuba uphando lubonakalisa ukuba kukho iingxaki ezininzi malunga nethiyori kaBrown noLevinson. Okokuqala, ukuxhalaba kuyabonakala phakathi kokunika kunye nokufumana ubuso njengoko ibonakaliswa kwii-akhawunti. Okwesibini, udweliso lobugcisa obuphezulu lungangafumaneki ngalo ixesha nanjengoko kubonakaliswe kukungavumelani. Okwesithathu, ubugcisa bokuphatha ubuso bungenzeka ngethotho lwezenzo kunokuba kuthabathe imijikelo nanjengoko kubonaliswe ngokuziphilaza imbilini.

UHoltgraves uyakhawuleza ukubanga ukuba ezi asingxaki ziqeleleneyo kule thiyori, ngapha koko zibonakala ngokungathi ziingxaki eziphangaleleyo ezivela nethiyori. Uqhubeka abange ukuba ukubonakala kolwimi kumsebenzi wobuso ungabonakala emva kwencoko ethabathe ixesha kunokuba ibonakale kumjikelo omnye. Obu buthathaka buyangqinwa nazezinye iingcali ezinjengoCoupland, Grainger, noCoupland (1988) kwaye noBrown noLevinson bayavuma. Kodwa ayingejongelwa phantsi le thiyori, utsho uHoltgraves (1992:151)



## Ukwandisa uhlalutyo

UHoltgraves uza kuphonononga indima yokuveliswa kontetho kwinkqubo yokuphathwa kobuso ngokwembono yomntu, ukuqondwa kolwimi nakunxibelelwano kwiinkcubeko ezahlukeneyo.

## Imbono yomntu

Uluvo lwabanye abantu luvela kakhulu kunxibelelwano lwasekuhlaleni. Kwaye owona mthombo wonxibelelwano ubalulekileyo wolwazi yindlela umntu ngamnye anxibelelana ngayo nabanye abantu, utsho uHoltgraves. Nangona uphando olwenziwa nguSchlenker (1980) lungendima yokuziphatha ngokungathethi kwimbono yomntu, luncinane kakhulu uphando olwenziwe ngendima yokuziphatha ngokwentetho. Zimbini iindlela acinga ukuba zingasebenza uHoltgraves ekuvelisweni kwentetho yokuphatha ubuso kwindima yombono womntu.

Okokuqala, uluvo lwesithethi lungachaphazeleka ngokwemiyinge ethile enjengobuhlobo ngomgama kunye namandla. limeko zobuso ziyahluka njengoko nentlonelo isahluka xa kwahluka umsebenzi kunye nomgama. Ngokophando olwenziwe nguHoltgraves noYang (1990) phakathi kwamaMelika namaKoriya bafumanisa ukuba izicelo ezinentlonelo encinane zayanyaniswa nombono wobunganga ngakwicala lwesithethi. UHoltgraves uthi imbono ngobudlelwane ngomgama bonakala kakuhle. Utsho esithi ukusetyenziswa kwentlonelo encinane kwenza imbono yomgama ibe nkulu kubudlelwane.

UHoltgraves uxoxa ukuba uphando lubonakalisa ukuba indlela isithethi esixoxa ngayo ingachaphazela imbono yesithethi. Ngokomsebenzi kaErickson, Lind, Johnson no O'Barr (1978) kwiilwimi ezinamandla neelwimi engenamandla bacebisa ukuba ukuvuma okanye ukuthibaza intetho yomnye umntu ngobugcisa obulungileyo bentlonelo buphumela kwimbono yokukholeleka kancinane nokungabi namtsalene. Zonke ezi ziphumo zicebisa ukuba indlela abantu abaxoxa ngayo neempendulo zabo inika ulwazi olungabo bantu. Ukubonakaliswa kobonganga akumanga ndawonye.

Okwesibini, xa abanxibelelani bezama ukucenga abanye ukuba babone ngendlela ethile, ubalaselo lweemeko zokuphatha ubuso ziyenyuka kuba umelo oluphumeleleyo



Iwembonakalo lufuna ukuba iinjongo zokubonakalisa le mbonakala zingaqatshelwa, utsho uJones (1990).

UHoltgraves (1992) uxoxa ukuba ukuveliswa kwentetho kubuso kuneempawu ezibalulekileyo kuphando ngembono yalo mntu. Okokuqala, isinika iindlela zokuvavanya ukuba siguqulwa njani isakhiwo solwimi sibe luluvo. UHoltgraves ecaphula kumsebenzi kaHastie. Park, noWeber (1984) uxoxa ukuba eli nyathelo kwinkqubo yembono yomntu alikhathalelwanga. Okwesibini, idandalazisa ubume bendalo benkqubo yembono yomntu. Imbono zabanye abantu zivela kule nto ithethwayo okanye kwimeko yencoko ekuthethwa kuyo nethe yakhiwa ngamxhelo mnye ngodederhu lweencoko.

### Ukuqonda ulwimi

UGrimshaw (1987) uthi idiskhosi eyenzeka ngokwendalo ithanda ukungacaci ngakumbi ukuba isithethi sithetha ukuthini okanye isifuna eyiphi intetho. Kungoko uHoltgraves ethe wabuza ukuba kwenzeka njani ukuba abaphulaphuli batolike intetho engathanga ngqo kwaye bagqibe njani ukuba intsingiselo efundwanga ilindelwe.

UHoltgraves (1991) uxoxa ukuba indlela inye kule ngxaki kukucingela ukuba iimpawu ezichaphazela ukuveliswa kwentetho engathanga ngqo ziyakudlala indima yesiphumo esilandelayo kuhlalutyo lwentetho engathanga ngqo. NanjengoBrown nLevinson (1987:217) baxoxa ukuba inkqubo yentekelelo kwincoko ikhokelwa zizindululo:

*"a crucial premise will be the reconstructed motive that led the speaker to the indirect in the first place, and amongst such motives face preservation is perhaps the most important"*

UHoltgraves (1992) uthi le ngcamango iyahambelana nengxoxo yabaphandi ngohlalutyo lwencoko ukuba kokubini, ukuveliswa nokutolikwa kwemijikelo kuyimveliso yendlela efanayo.

NgokukaHoltgraves noYang (1992), ukuphathwa kobuso ngokusebenzisa intlono kusesona sizathu zibangela ukuba abantu bathethe ngokungathanga ngqo. Isenzo esoyikisa kakhulu siba sesona senzo siyakwenziwa ngokungathanga ngqo. Kungako oko



ukuba nembono yesithethi malunga nomyinge wesoyikiso kubuso kulo meko isikhokelo kuveliso kokungathi ngqo.

UHoltgraves (1992:154) uxoxa ukuba umxholo wentetho uvuselela imeko yobuso, kubakho isizathu zokutolikeka kwentetho ngokungangqalanga. Kungoko ke, intetho kukwazeka ukuba itolikwe ngokungangqalanga ngenxa yesikhokelo sotoliko okanye somxholo. Kuphando lwakhe, uHoltgraves (1991) ngokutolikwa kwemibuzo ngokuthe nangokungathanga ngqo ukufumanise ukuba, utoliko olungathanga ngqo lucingeleka njengolusoloko lukho kwimeko apho kukho ukoyikisa ubuso okuninzi.

Iziphumo zophando lukaSlugoski noTurnbull (1988) ngokutolikwa kokuphikisa inyaniso kunye nezincomo njengomsebenzi wobudlelwane phakathi kwabanxibelelani lufumanise ukuba kukho ukuxhaswa okukhulu kweziphumo ezilindelwe zokuthandwa kwaye akukho kuxhaswa ngeziphumo ezilindeliyo zomgama kubudlelwane.

UHoltgraves uxoxa ukuba iimpawu ezichaphazela izoyikiso kubuso kufuneka zidlale indima enkulu ekuqondweni kolwimi. Abaphandi abanjengoHoltgraves, Snull no Socall (1989) bafumanise ukuba abantu bayakwazi ukuqonda nokukhumbula lula intetho zezithethi eziphezulu /ezinobunganga kuba zingqalile kwaye zizithembile kunezo zabantu abakumgagatho ophantsi.

UHoltgraves uxoxa ukuba ngenxa yokubalukela kweengcamango zabantu kuveliso lolwimi, ezi ngcamango ziyakudlala indima ebalulekileyo ekuqondweni kwentetho. Kungako oko, ukuveliswa kwentetho kuphatho lobuso luyakuba neempawu ekuvelisweni kolwimi kunye nasekuqondweni kwako.

### Unxibelelwano ngokweenkcubeko

UHoltgraves (1992) uxoxa ukuba uBrown noLevinson babanga ukuba ubume bobuso buyafana ndawo zonke. Ngenxa yaloo nto ithiyori yabo iqikelela ukuba kukho ukufana ngesakhiwo sentlonelo phakathi kweenkcubeko. Kodwa uHoltgraves uphikisa uphando olungeentlanga lukaBrown noLevinson noluphathekayo lukaHoltgraves noYang (1992) lokuba iinkcubeko zasoloko zibonakalisa ukwahluka ngokwendawo nexesha ayinika ngalo intlonelo. Ezama ukuxhasa ingxoxo yakhe, uHoltgraves usebenzise iziphumo zeengcali ezinjengoScollon noScollon (1981) kuphando ngentlonelo emsebenzi phakathi



kwamaMelika naAthabaskans, nalapho afumanise ukuba ukho umahluko phakathi kweenkcubeko. Uphinda angqine ngomsebenzi ka Holtgraves noYang (1992) xa bexoxa ukuba ukwahlukana ngokwenkcubeko kwintlonelo kwenzeka kobunzima bohlolo lbunganga, umgama nonyenzeliso.

NgokukaHoltgraves, uphawu lwethiyori yokuphatha ubuso iyasebenziseka kunxibelelwano lweenkcubeko ezahlukeneyo. Le thiyori ingakucacisa ukungaqondani phakathi kweenkcubeko ezahlukeneyo.

Ubuso nemisebenzi yobuso ibalulekile ekuqondeni ukusebenza kolwimi. UHoltgraves (1992) ushwankathele ithiyori yokuphatha ubuso kunye nekaBrown noLevinson enika izindululo ngazo.

Okokuqala, xa abantu besenza isenzo ezoyikisa ubuso bezakha iintetho zabo ukuba zivelise iimeko zobuso kwimijikelo eyodwa yentetho nodederhu lwentetho. Okwesibini, xa isenzo sisoyikisa kakhulu, neemeko zobuso ziyakunyuka. Okwesithathu, ubuso bomphulaphuli buyakuxhaswa xa ubuso besithethi bungeyongxaki ingako. Okwesine, inkqubo yokuphatha ubuso ebandakanyeka kuveliso lwentetho luya kudlala indima ekuqondweni kwentetho. Okwesihlanu, umntu ngamnye wahlukile ngendlela avavanya ngayo umyinge wesoyikiso kubuso, kwaye lo meko ingaqhubelela kwiyantlukwano yokuba babuthabatha njani ubuso. Le yantlukwano ibonisa imbono yesithethi ngemeko kube ngoko ke ukuba isithethi sichaphazeleke ngendlela esobona ngayo.

UHoltgraves (1992) uxoxa ukuba le yantlukwano kuvavanyo lwezoyikiso kubuso lungabobudlelwane neengcamango zeenkcubeko apho kuyakuvela ukwahlukana ngokusetyenziswa kolwimi.

NgokukaHoltgraves (1992:155-156), le thiyori ibe neengxaki ezininzi nanjengoko kudandalaziswe apha ngentla. Okokuqala, abaphandi kufuneke baguqule ugxininiso kwintetho eyodwa ukuya kudederhu lweentetho. Indlela, ukuziphalaza imbilini nokungavumelani okwenzeka ngayo kudandalazisa ukuba kungaphathwa njani ngokolwimi ukuphatha ubuso kudederhu lwemijikelo ngaphezu komjikelo owodwa.

Okwesibini, uphando oluphathekayo oluninzi kwizicelo lwenziwe, lube lusafuneka kwizenzo zentetho. Ngolo phando singasombulula imiba yokusetyenziswa kobugcisa



bolwimi obahlukileyo kwizoyikiso zobuso ezahlukileyo kwakunye namasolotya aphakathi kokunika nokufuna ubuso. Okwesithathu, uphando oluninzi sele lenziwe kuveliso lwentetho ekubeni izincomo, ukuqondwa kwentetho kungakhathalelwanga. Okwesine, uphando ngokwahlukana kweenkcubeko lufuneka njengophando ngokufana kwazo. Ukuba ubuso luphawu olusisiseko kunxibelelwano lwasekuhlaleni kwaye ukuveliswa kwentetho ngokobuso kubonakalisa ukufana kwiilwimi zonke, into esisiseko soko kunxibelelwano loluntu kufuneka ibonakalisiwe.

NgokukaHoltgraves, nangona le thiyori yokuphatha ubuso kulwimi ineengxaki ezithile ezinjengezi zixelwe apha ngentla, le thiyori kholelelwa ukuba ingachaza ukuveliswa kwezinye izenzo zentetho ezinjengee-akhawunti, ukungavumemelani nokuziphalaza imbilini. Kungako oko, le thiyori yokuphatha ubuso innakho ukusinika inkcazelo ehlanganisiweyo nedibeneyo yeendlela ezahlukeneyo zezenzo zentetho. Uqhuba axoxe ukuba nanjengoko ubuso ubundoqo kunxibelelwano lwasekuhlaleni, ithiyori yokuphathwa kobuso inganenzuzo ekuqondweni kolwimi, kwiimbono zabantu nakwikunxibelelwano ngokweenkcubeko ezahlukeneyo.

UHoltgraves (1992) uxoxa ukuba ithiyori yokuphatha ubuso kwintetho ithabatha imbono yesayikholoji yasekuhlaleni ngokugxininisa kwiimpawu zakuhlaleni nezesayikholoji zokusetyenziswa kolwimi. Umsebenzi wobuso yimeko yonxibelelwano lwasekuhlaleni kwaye yenzeka kunxibelelwano lwasekuhlaleni kuphela. Kungako oko, ingumthombo ozimeleyo kumntu ngamnye othabatha inxaxheba kunxibelelwano.

UHoltgraves uxoxa ukuba, ukuba bekungekho iimeko zobuso, intetho ngeyikhawuleza kwaye iphimisela ngokucacileyo. Kodwa ngenxa yokuba lunxibelelwano lwabantu, incoko iyacotha, ayiphinyiselwanga ngokucacileyo. Ibandakanya ukunikezelwa kolwazi oluninzi, isisenzo sasekuhlaleni kwaye le thiyori inakho ingasixelela ukuba abantu bazakha njani iintetho zabo kwaye abaphulaphuli beziqonda kanjani. Kwaye abantu bakwakha njani ukuba bangoobani, benoluvo olunjani ngabanye kwaye bangabhidana njani abantu abavela kwiinkcubeko ezahlukeneyo.



### 3.3.4 Isini kwintlonelo yee-akhawunti

#### Gonzales (1992)

UGonzales (1992) wenze uphando apho avavanya iziphumo zee-akhawunti kunxibelelwano phakathi komenzi-bubi nexhoba ngokobuni babo. Ukwaphonononga indima yesini kunxibelelwano ngokuziphatha kwabantu. Kolu phando uyithabathele ingqalelo indima yabancedisi okanye abaququzeleli bophando, uze abone ifuthe abalidlalileyo kolu phando. Kwindidi zee-akhawunti athe wazinika ingqalelo kubandakanywa izinikezelo, ukucela uxolo, ukuzathuza nokwala.

UGonzales (1992:134) uphawule ukuba uluhlu lwee-akhawunti lukaSchonbach (1990) lunothotho lokucela uxolo okuchazwe nguSnyder (1985), Snyder noHiggins (1988) noSnyder, Higgins noStucky (1983) nalapho yena Gonzales afumanise ukuba i-akhawunti nokucela uxolo kungabizwa ngokuba ngamaqhinga entetho asetyenziswa ngumoni emva kokwenza okungafanelekanga.

UGonzales uphawula ngethiyori yentlonelo kaBrown noLevinson (1987) iimeko apho umntu acingela izenzo ezisisoyikiso kubuso zingandiswa ukuya kwezo ubuso bebusele boyikisiwe. Uxoxa ukuba le thiyori ithembise ukunika isigaba esiphangaleleyo apho iingxaki, ii-akhawunti, neempendulo zamangqina ziyokuphononongwa.

Ukuthabatha kuluvo lwentlonelo, uGonzales uxoxa ukuba ukuzathuza nokwala kugcina iimfuno zobuso bomoni ngexabiiso labanye. Aboni banakho ukubuza iinkcazelo zamangqina ngakubonileyo okanye ababuze ukuba ngaba banelungelo na lokukhupha izingcikivo xa umoni echaza isenzo esingafanelekanga ngenye indlela, okanye ephika uxanduva. Kube kwelinye icala izinikezelo okanye ukucela uxolo kugcina ubuso babanye kwixabiso lomoni ngokuthi zivume ngokuphimiselayo okanye ngokungaphimseliyo ukuchaneka kotoliko lwabanye abanye ngeso senzo. Nokuba nelungelo lokungcikiva okanye ukuvuma uxanduva. Kungako oko, uGonzales evuma ukuba emva kwengxaki, ezinye ii-akhawunti zinentlonelo kunezinye kwaye zasoloko zifumana ukuxolelwa, ukungatshutshiswa kakhulu nokungavavanywa kakubi njengezinye iimpendulo zokuziphatha.



UGonzales ubanga ukuba uphando olungovavanyo kumaqhinga angovuselelo lwasekuhlaleni nolusebenza ngobhalo okanye oomatshini boshicilelo luchaphazela kakhulu ukuziphatha kwabathabathi-nxaxheba. linkqubo zophando azibinafuthe ngokufanelekileyo, oko kwenze ukuba ubuso obulungileyo nobukhanyelayo bungabonakali ngokufanelekielyo kuba okanye ubuso bomthabathi-nxaxheba boyikisiwe.

Uqhuba axoxe uGonzales ngolunye uphando olwenziwe zezinye iingcali apho iziphumo zazo zixhomekeke kumlinganiselo wee-akhawunti okanye kwizimvo zaboni kuphela zingakukhathaleli kwaphela ukuziphatha kwabantu kunye nokuzinikezela kwabo ekuziphatheni ngohlobo olulindelweyo. Uqhuba athi kuphando athe walwenza kutshanje, nalapho abathabathi-nxaxheba bathe baphazanyiswa elebhu kwaye baveliswa kwenye yee-akhawunti ezahlunekeyo.

Ethabatha kwithiyori yentlonelo, uthi babeqikelela ukuba emva kwesiganeko sophazamiso nabacingela ukuba sisisoyikiso kubuso babathabathi-nxaxheba, izinikezelo nakucelo-xolo, zingavelisa uvavanyo olulungileyo kunokwala. Ngenxa yokuba intetho yentlonelo isayanyaniswa kakhulu nabafazi kunamadoda, kwaye ngenxa yokuba iimpazamo ezingafunekiyo zasekuhlaleni zixhaphakile kunezo ziyimfuneko okanye zilindelekileyo ukuvelisa intelekelelo ngobume bomntu okanye ngezenzo zakhe. Baqikelela ukuba abafazi abangabaququzeleli abaneenkcazelo ezingafanelekanga kwezo zilindelekileyo zenkcubeko bangavavanywa ngokungathandekiyo kunabo bazifezekisileyo imfanelo zabo.

Baphinda baqikelela ukuba abafazi abanike ii-akhawunti ezithibazayo njengezinikezelo nokucela uxolo baya kufumana uvavanyo neempendulo zokuziphatha ezithandakayo kubathabathi-nxaxheba kunabo banika ii-akhawunti eziphembelelayo njengokwala.

Kwangaxeshanye, uGonzales usixelela ukuba lo mfuziselo weempendulo kubafazi wawungalindelekanga kumadoda. (i) nangona obekulindelwe kusekelwe kucalucalulo ngokwesini, uGonzales uyakhawuleza ukucenga ukuba loo nto ayithethi ukuba amadoda ayafana ngokungabi nantlonelo. (ii) uthi ngenxa yokuba amadoda anentlonelo kufuneka asoloko ebonakalisa intlonelo ngokuziphatha, kulula ukubonwa kwalo ntlonelo njengeyeyondalo kuneyabafazi.

UGonzales uxoxa ukuba ngenxa yokuba ubume bomntu ngamnye bungafani, kulula ukuba obobume bubonakale xa kunxityelelwana, kungako oko, kusenzeka ukungakhathalelwa



kwazo. Yiyo lo nto uphando lwakhe luthe malukuqaphele kakhulu ukwahlukana kwabantu ngakumbi ngokwesini xa kusenziwa ii-akhawunti.

Ngokweziphumo zohlalutyo lokuqala lolu phando, uGonzales usixelela ukuba akukho nto yothusileyo kuba amadoda abonakalise ubudoda bawo xa kujongwa ubudoda kunxibelelwano. Kuthi abafazi bakhokele xa kujongwa ubufazi kunxibelelwano. Kodwa ngokwefuthe leziphumo zee-akhawunti ezithibazayo ezenziwe ngabaququzeleli, uGonzales uthi kukhona okubonakalise umahluko ngokuxhomekeke kwisini somququzeleli. Utsho esithi olu hloalutyo alubonakalisanga mahluko ngokovavaanyo lwabathabathi-nxaxheba kubaququzeleli abangamadoda. Kodwa ubekho umahluko xa kuphononongwa olo vavanyo kubhekiselelwe kubaququzeleli abangabafazi.

UGonzales uphinda athi bafumanise ukuba xa kuthelekiswa ii-akhawunti ezithibazayo neziphembelelayo, kubonakaliswe ukuba abaququzeleli abangabafazi bafumene uvavanyo oluthandekayo kubathabathi-nxaxheba ngenxa yezinikezelo nokucela uxolo kunaxa kuthelekiswa nokwala. Kodwa kumadoda, kufunyaniswe ukuba ii-akhawunti eziphembelelayo azisenakukhathalelwa kangako ngaphezu kwee-akhawunti ezithibazayo ukwenza ifuthe kuvavanyo lwabathabathi-nxaxheba.

UGonzales (1992:145) uxoxa ukuba iimpazamo ezenziwa kuphando azinakungakhathalelwa ngenxa yefuthe ezinalo kuphando nakubathabathi-nxaxheba. Okwesibini, uxoxa ukuba akungabude okanye bufutshane besiganeko okanye ingxaki eziphumo zinokuthatyathelwa ingqalelo xa kuphando ngefuthe lee-akhawunti kunxibelelwano. Okwesithathu, ngokwembono yentlonelo, ingxaki kunxibelelwano ingabonakalisa isoyikiso kukwiimfuno zobobuso obukhanyelayo bomthabathi-nxaxheba. Uthi nanjengoko kubonakalisiwe ngempazamo ethe yenziwa ngabaququzeleli kolu phando, iimpazamo ziyasibonakalisa isoyikiso nakwiimfuno zobuso olungileyo babaququzeleli nanjengoko kusenzeka nakwiimfuno zobuso obukhanyelayo babathabathi-nxaxheba.

UGonzales uxoxa ukuba izinikezelo nokucela uxolo emva kwesiganeko azongezi zoyikiso kubuso babathabathi-nxaxheba koko zivuma indima yomququzeleli kwisiganeko. Kodwa ukwala kuyasimela isoyikiso kubuso babathabathi-nxaxheba kuba kungabonakala njengo mceli mngeni kutoliko lwendima yomququzeleli kwisiganeko eso. Uthi kungoko, ithiyori



yentlonelo ingakhokelela kuqikelelo lokuba iimpendulo zabathabathi-nxaxheba kwisiganeko esiselebhu zingane futhe kubume bee-akhawunti ezinikwayo.

UGonzales uxoxa ukuba ifuthe lee-akhawunti lixhomekeke ekubeni ngubani onika lo akhawunti. Utsho ebanga ukuba bafumanise ukuba ii-akhawunti ziphembelele uluvo ngaboni abangabafazi kunaba ngamadoda. Abafazi abanika ii-akhawunti eziphembelelayo bavavanywe ngokungalinganga kunabo banika ii-akhawunti ezithibazayo. Uqhuba axoxe ukuba kusenokwenzeka ukuba unobangela wokuba abafazi bavavanywe ngolu hlobo kungenxa yocalucalulo ngokwesini esivela kwinkcubeko apho kusoloko kucingelwa ukuba abafazi kumele ukuba banike ii-akhawunti ezithibazayo kuneziphembelelayo. Ngako oko, xa bephambuka ekwisithethe nakokulindelweyo ngabo, oko kwenza ii-akhawunti zabo zibonakale njengezingenantlonelo.

UGonzales uqukumbela ngelokuba, kolu phando indima yobuni ayikhange igxininise futhe lilindelekileyo kumlinganiselo wokusebenza kokulungisa kwentetho. izipuhmo zako bezingekho ngakho kwaye zisothusa kancinane.

Nangona olu phando lubonakalise ukuphuhla kwindlela yophando kwii-akhawunti, kusekho imibuzo emininzi evelayo, ubanga njalo uGonzales. Uthi uBrown noLevinson (1987) banika amannqaku amathathu ngokuphathelele kwintlonelo njengeveliswa kwsaakhiwo sentetho: (i) ubudlelwane ngokobunganga/amandla kunxibelelwano, (ii) umgama wasekuhlaleni phakathi kwabanxibelelani, kunye (iii) nomyinge wokuziphatha komnxibelelani kumele isoyikiso kwiimfuno zobuso bomnye umnxibelelani. Uthi la manqaku mathathu angasebenza njengesiseko sophando kwixesha elizayo. Ngaphezu koku, omnye umbuzo oseyintsinda badala ngowokuba umntu angabukhetha njani ubugcisa bokunika i-akhawunti.

Okugqibela, uGonzales (1992:148) uxoxa ukuba olu phando lugxininise kusebenziseko kulungiso ngokwamaqhinga entetho kwidibano enye phakathi kwabantu abangaqhelananga. Abantu, kubudlelwane obunexesha lelide bangazisa okuthile kunxibelelwano lweengxaki kunye nee-akhawunti. Ngako oko, kolu hlobo lobudlelwane inye intetho ekufuneka iqatshelwe, ludederhu lweempawu zeendibano ezidlulileyo olunokuba nefuthe kulo dibano inye. Kungoko ke, uphando kwixesha elizayo kufuneka ukuba lunike ingqalelo kwifuthe leendibano zangaphambili kulo ndibano inye, uphetha ngelo uGonzales.



Ithiyori yokubuyekwezwa komfanekiso neveliswe nguBenoit isebenzisa ubugcisa abucholachole wabudibanisa ukwakha ithiyori eyakuhlalutya iintetho ezibhaliweyo kupolitiko, amashishini, inkolo nakwezemidlalo. Yile thiyori esetyenziswe kuhlalutyo lweentetho zopolitiko ezikwisahluko esilandelayo nalapho besijonga ukusebenziseka kwayo kwimeko yabapolitiki baseMzantsi Afrika.

Kodwa siyibonile kwesi sahluko indlela ephuhliswe ngayo le thiyori ukuba ivela kubugcisa bentetho kunxibelelwano lwabantu kwiimeko zasekuhlaleni neemeko zasesidlangaleni. UBenoit uthabathe ngokudibanisa ubugcisa obusele buphandwe ziingcali zeencoko neesayokholojisti ebezizama ukuqonda imiba enjengokuqonda intetho engathanga ngqo, ukwakhiwa kwee-akhawunti, ukucela uxolo, ukuphika, izingxengxeko kunye neengcaciso. UHoltgraves ude wongeza ekufuneka kufundwe kwincoko zabantu kuba kukuqondwa kolwimi, ukungavumelani nokuziphalaza imbilini.

Zonke iingxoxo nophando olusetyenziswe apha ngentla lwahlutshezwa yithiyori yentlonelo kaBrown noLevinson (1987) abathe bazama ukubonakalisa ukuba intlonelo ihambelana noluphi na uhlobo lwee-akhawunti kwaye uvuselele uphando kwiingcali ezininzi kuba ezinye zifuna ukubaxhasa, ezinye zibabonisa iimpamo zabo, kuthi ezinye zandise oko sele ekwenziwe ngaphandle kokugxeka.



## ISAPHLUKO 4

### UHLALUTYO LWEE-AKHAWUNTI

#### 4.1 INJONGO

*"Rhetoric has three distinct ends in view, one for each of its three kinds. The political orator aims at establishing the expediency of the harmfulness of a proposed course of action... Parties in a law-case aim at establishing the justice or injustice of some action.... Those who praise or attack a man aim at proving him worthy of honour or the reverse ( Aristotle, 1954, 1358b21-28)."*

Zimbini iindawo esiza kuzisebenzisa kwesi sahluko, kwezi zintathu zibekwe nguAristotle. UAristotle (1954, 1358b21-28) uthi iintetho zopolitiko zasoloko zingokuphendla iinkqubo okanye izenzo zikarhulumente okanye zemibutho yopolitiko ukuba ziyakwazi na ukwenzeka, ukuphumelela okanye azinabungozi na eluntwini. Esi sahluko siqulathe uhlalutyo lweentetho zopolitiko ezikhutshelwe le njongo ibekwa nguAristotle. Ukufumanisa ukuba ngaba ziwenzile kusini na umsebenzi wazo ezi ntetho, zihlalutywe ngokusebenzisa iithiyori zobuyekezo lobekoko okanye umfanekiso womntu nezishwankathelwe kwisahluko 3. Ezi thiyori zinobugcisa obusetyenziselwa ukubhentsisa iinjongo eziphambili zokukhutshwa kwentetho sisithethi.

Ngenxa yezo njongo, ezi ntetho zihlalutywe apha ngezantsi ziye zifumane ukubizwa ngokuba zii-akhawunti. Zii-akhawunti kuba ziyimpendulo kungcikivo oluthile lwangaphambili ngumntu ofuna okanye onyanzelisa ukunikwa kwengcaciso okanye inkcazelo malunga nesenzo asibone njengesingafanelekanga. Umniki-akhawunti wophendula enika i-akhawunti kuba ifunwa ngenkani, okanye wovakalisa umothuko okanye ukucaphuka ngezingcikivo, okanye wophendula sele evakalisa indelelo ngelithi lowo ukhuphe izingcikivo ungaphantsi ngengqiqo nangengqondo kunaye. Ezi njongo azibekwa esidlangalaleni amaxesha amaninzi kwezi ntetho. Kungako oko, iingcali zohlalutyo lweentetho nethiyori yonxibelelwano zivelise iithiyori zokubuyekeza ubukeko nomfanekiso womntu ezinokulandelwa xa kuphendlwa iinjongo eziphambili kwezi ntetho.

Ezi thiyori zibubugcisa obunjengokuphika, ukuphepha uxanduva, ukucutha ububi, isenzo zokulungisa kunye nokungcungcuthekisa. Kuba bugcisa kukho izixhobo ezikwa bubugcisa



ezisetyenziselwa ukupeculula ukuba ubugcisa obuthile buhamba njani, intetho ethile inganantsingiselo ithini na. Umzekelo, ubugcisa bokuphika bunezixhobo ezikwa bubugcisa bokufezekisa injongo zobu bugcisa, ezinjengokuphika nje phandle, ukuphika ukuba isenzo usenzile okanye senzekile ngokunika isizathu okanye ngokunika ubungqina obubambekayo kunye nokutshintsha isisolo. Ukuphepha uxanduva kunezixhobo zobugcisa ezinjengokucaphukisa, ukuba nakho, ingozi kunye neenjongo ezilungileyo. Ukucutha ububi kona kube neendlela ezinjengokuxhasa, ukucutha, ukwahluhlula, ukugqithisa, ukuhlasela umhlaseli kunye nembuyekiso. Ubugcisa bokulungisa isenzo nokungcungcuthekisa akwahlulwahlulwanga kwanezixhobo ezininzi kodwa kuyakwazi ukusetyenziswa ngaxeshanye kuhlalutyo nakugxeko lweentetho zopolitiko.

NgokukaAristotle, izinto zimbini, kukuncoma ngeenjongo zokunika isidima okanye ukubuyekisa ubekeko lomntu okanye kukugxeka ngeenjongo zokucinezela nokubeka ubekeko lo mntu emgcihekweni womonakalo nalapho umntu lowo wesenzo esingalunganga wobonakaliswa njengongalunganga. Ezi akhawunti ziza kuhlalutywa apha ngezantsi zingezi njongo zimbini zixelwe nguAristotle. Injongo ephambili yesi sahluko kukujonga ukuba le ndawo yesibini kaAristotle iyinyaniso kusina na. Ingaba kwizixhobo abazisebenzisayo abezopolitiko basoloko bezama ukubuyekisa ubekeko okanye umfanekiso ngokuhlasela okanye ngokuzincoma kusini na? Ngako oko, esi sahluko siza kuzama ukubonakalisa ukusebenziseka, ukusebenza, ukuphumelela nokufezekiswa kwenjongo okanye iinjongo eziphambili zokusetyenziswa kweethiyori zokubuyekisa ubekeko okanye umfanekiso.

Ezi akhawunti zilandelayo ziya kuhlalutywa: 'Isiganeko sokuSuku loLutsha' (**Youth Day Incident**; jonga i-aphendekeksi nombolo: 1), 'I-PAC nokurhwaphilizwa komhlaba' (**PAC and Land Issues**; jonga i-aphendekeksi nombolo: 2), 'Ixwebhu elikhutshwe ngurhulumente' (**Cabinet Statement on Restructuring of State Assets and the Cosatu General Strike**, jonga i-aphendekeksi nombolo: 8), 'Ileta evela kuMongameli Mbeki' (**Cosatu and the ANC**, jonga i-aphendekeksi nombolo: 9 and 10), 'Ixwebhu i-Tripartite Alliance' I ne-Tripartite Alliance II' (**Tripartite Alliance I: ANC meets countrywide to discuss problems, Tripartite Alliance II: Political vacuum creates space for tension**, jonga i-aphendekeksi nombolo 11) kunye ne-akhawunti 'UTony Yengeni kunye nesinyobo kuthengo lwezixhobo' (**Statement by Tony Yengeni Regarding Media Reports**, jonga i-aphendekeksi nombolo: 12).



Kuhlalutyo lwe-akhawunti nganye, imvelaphi yongcikivo kunye nohlalutyo longciviko luya kwenziwa. Emva koko i-akhawunti iya kuhlalutywa njengoko sele kuxelilwe apha ngentla kusetyenziswa ithiyori yobuyekezo lomfanekiso kaBenoit (1995). Emva koko, ndiya kunika izimvo nohlalutyo ngokuphumelela okanye ukungaphumeleli kwe-akhawunti nganye ukufezekisa iinjongo zesithethi okanye umbhali.

## 4.2 ISIGANEKO SOSUKU LOLUTSHA

Le akhawunti iza kuxoxwa apha ivela njengenqaku kwi-**ANC Today, vol 1 no: 22, p9, 22-28 June 2001** inesihloko esithi: '*Youth Day incident*'. (Jonga i-aphendeksi no: 1 njengekopi yeli nqaku).

### 4.2.1 Ungcikivo

NgokukaBenoit (1995:68), eyona nto yenza ukuba abantu bazive benetyala kukuba abanye abantu basoloko bekuthanda ukugxeka abanye ngendlela abaziphethe ngayo. Utsho esithi abantu bangaxeka izinto ezithethwayo okanye ekucingwa ukuba zithethiwe, izinto abangakhange bazithethe okanye bazenze. Ngamanye amaxesha, abantu bathi bagxeke kwa indlela le senza ngayo izinto okanye sithetha ngayo. Kungoko ke, uMcLaughlin, Cody, noRosenstein (1983) besithi zine iindlela zokungcikiva okanye ezihlupheza ukuba abantu banike i-akhawunti okanye isingxengxezo: kukuvakalisa umothuko okanye ukucaphuka; ukuvakalisa into yokokuba lo mntu ungckivayo ungaphantsi kuwe ngendlela yokuziphatha okanye ngengqondo; ukucela ukuba kwenziwe i-akhawunti nokucaphukisa omnye umntu.

I-ANC, kwi-akhawunti yayo ekhutshwa kupapasho lwayo lweveki olukwi-Internet, i-**ANC Today**, ivakalisa ukucaphuka nomothuko yindlela ekuthe kwanikwa ingqalelo ngamaphephandaba nabantu abangabahlomli kwiintetho zasesidlangalaleni, ngesiganeko sokuxhaywa kukaNkosikazi Winnie Madikizela-Mandela nguMongameli woMzantsi Afrika uThabo Mbeki kwisikhumbuzo soSuku loLutsha, 16 June 2001. Ngokwale akhawunti ye-ANC, uMongameli Mbeki wayecatshukiswe nguNkosikazi Madikizela-Mandela ukuze amxhaye ebusweni phambi kwabantu noonondaba. Esi ingasisizathu sokuqala esibangele ukuba i-ANC ikhuphe ixwebhu, **ANC Today**, Vol 1, No:22, p9, 22-28 June 2001.



Esesibini isizathu sale akhawunti ingakukuba lo mba unikwe ingqalelo kakhulu ngamaphephandaba okanye abantu abahlomla kwingxoxo zasesidlangalaleni. Ndingatsho ukuba i-ANC inika le akhawunti kuba ifuna ukuphawula ngokunokwayo ngeyayo indlela eyasibona ngayo isiganeko solu suku. Le akhawunti ikhutshwe yayindlela yobuchule bokususa uxanduva kwi-ANC okanye kumenzi wesenzo esingafanelekanga - uMongameli Mbeki. Ingasisizathu sesithathu ke eso nabangasicacisanga apha kule akhawunti kodwa basikwekwile. Ngako oko, le ingayindlela yokubuyekeza umfanekiso we-ANC kunye nokaMbeki ngaxesha-nye. Ngenxa yokuba ubekeko, umfanekiso nesidima sikaThabo Mbeki okanye i-ANC sithe sasemngciphekweni ngokusasazeka kwesi senzo singafanelekanga, i-ANC isebenzise ubugcisa bokubuyekeza umfanekiso lwayo okanye lukaThabo Mbeki.

Kobo bugcisa ibusebenzisileyo, i-ANC ithe yaphinda yaveza okwenzekayo ngalo mhla. Yintoni le yacaphukisa uMongameli Mbeki ukuba ade amqhwabe uNkosikazi Madikizela-Mandela phakathi kwabantu. Izathuza ithi i-ANC, uMongameli Mbeki wacatshukiswa yindlela awaziphatha ngayo uNkosikazi Madikizela-Mandela xa wayefika kumabala aseOrlando, nokungathobeli kwakhe ulawulo lomphathi-theko.

Esinye sezizathu endiqonda ukuba sikhathaze i-ANC ukuba ikhuphe le-akhawunti kukuba icingela ubudlelwane phakathi kwayo nabalandeli bayo, kunye noluntu loMzantsi Afrika ukuba bungasemngciphekweni ukuba ayizami kubulungisa kwamsinyane. USchlenker (1980:131) ucatshulwa nguBenoit (1995:69) esithi:

*“The more severe a predicament is, the greater the negative repercussions for an actor. The actor should experience greater negative sanctions from audiences, and produce greater damage to his or her identity-thereby adversely affecting relationships with the audience.”*

I-ANC inekhala ngengqalelo ethe yanikwa esi siganeko ngako oko, ezona njongo ndicinga ukuba ziphambili kule akhawunti kukuveza elayo icala, ukuze ukongeza apho, ibe sele izama ukukhusela isidima sayo, esikaMongameli woMzantsi Afrika kunye nesikarhulumente. Kuba ukuba ayenzi njalo, le nyewe inganetyheneba elikhulu kubudlelwane nabalandeli bayo kunye noluntu loMzantsi Afrika. Le, yi-akhawunti ye-ANC ekhutshelwe ukubuyisa isidima nomfanekiso kaMongameli uThabo Mbeki.



Ukushwankathela, olu ngcikivo luvakalisa ukonyanya ukuziphatha kukaQabane uWinnie Madikizela-Mandela. Okwesibini, olu ngcikivo lujoliswe ekukhalimeleni uWinnie Madikizela-Mandela ngokuziphatha kakubi akugqiba ukufika emva sele kuqhutywa, nangokuthoba isidima sikaMongameli Thabo Mbeki.

#### **4.2.2 I-akhawunti ye-ANC**

Izama ukuthibaza ubuzaza besenzo esingafanelekanga, i-ANC iyasebenzise ubugcisa bokubuyekeza umfanekiso xa ibhala le akhawunti. UBenoit (1995:71) uthi zimbini iingqiqo ezibanga ukuba kube kuphuhliswa iithiyori zobugcisa bokubuyekeza umfanekiso womntu. Uthi kungokuba unxibelelwano sisenzo esinenjongo kwaye lusoloko lusebenzela ukugcina isidima somntu. Kolu papasho, nanjengoko kuphawulwe apho ngentla, kusetyenziswe ubugcisa bokubuyekeza umfanekiso womntu ukuze kulukuhlwe abafundi babone ngale ndlela umenzi okanye umbhali afuna babone ngayo. Yiyo loo nto i-ANC, nengenguye umenzi wesenzo esingafanelekanga ithabathe amanyathelo ukuthethelela umenzi onguMongameli Mbeki ngale akhawunti. Siya kuthi siqwalasele ukuba bobuphi na ubugcisa ethe yabusebenzisa i-ANC kule akhawunti kwaye ngaba obo bugcisa bubenefuthe kusini na.

#### Ukuphepha uxanduva

Zininzi iindlela zokuphepha uxanduva njengokutshintsha isisolokanye ukucaphukisa, ukuba nakho, ingozi kunye neenjongo ezilungileyo. Apha ndiza kupeculula i-akhawunti ye-ANC, ndiphendla ukuba bobuphi na ubugcisa ethe yabusebenzisa ukuphepha uxanduva.

#### Ukucaphukisa

Le yindlela esetyenziswa ngumntu ofuna ukuphepha okanye ukucutha uxanduva ngokusebenzisa iintlobo zobugcisa ezinjengokuxhoma izono komnye umntu (Scott noLayman 1968) nekuthe yathiwa ngokutsha ngokuba kukucaphukisa. Apha umenzi ubanga ukuba isenzo esingafanelekanga senziwe njengempindezelo kwisenzo esingafanelekanga sangaphambili nesicaphukisa umenzi wesenzo esiyimpindezelo. Ngokusebenzisa obu bugcisa, lowo ucatshukiswayo wenzela ukuba kufunyanwe kufanelekile ukuba umcaphukisi ngokwenyani unoxanduva lwesenzo esingafanelekanga (Schonbach, 1980; noSemin noManstead 1983).



Kwintetho yayo, i-ANC iyabusebenzisa obu bugcisa ngokubanga ukuba uMongameli Mbeki wacatshukiswa zizinto ezenziwa nguNkosikazi Madikizela-Mandela. Okokuqala, i-ANC ithi uMadikizela-Mandela wafika sele kukudala kuqhutywa kumcimbi woSuku loLutsha. Indlela afike ngayo iphazamise isithethi esasithetha ukuba sinqumame silindele abantu bayeke ukungxola bebulisa lo kaMadikizela-Mandela.

*“As the NYC Chairperson was addressing this historic occasion he was compelled to pause as Cde Winnie made her late entry into the stadium” (ANC Today, Vol 1, No:22, p 9, 22 - 28 June 2001).*

Ngokwe-ANC, isenzo sesibini socaphukiso sikaMadikizela-Mandela kukungathobeli isicelo soMphathi-theko sokuba makaye kuhlala kwindawo elungiselewe izihandiba neendwalutho zaseburhulumenteni neze-ANC.

*“The Master of Ceremonies Nomvula Mokonyane approached Cde Winnie to brief her about the sitting arrangements and requested her to join all other guests in the VIP section in front of the podium. Cde Winnie disregarded this request” (ANC Today, Vol 1, No:22, p 9, 22 - 28 June 2001).*

Esesithathu isenzo, sesi side sabanga ukuba uThabo Mbeki aziphindezele ngokumxhaya ebusweni kakubi uNkosikazi Madikizela-Mandela owafuna ukumanga esidlangalaleni emva kwezenzo ezichazwa yi-ANC njengezingafanelekanga.

*“Determined to flaunt her disrespect for the occasion and for everybody else, she marched on to the podium and proceeded to enjoin the President into her tomfoolery” (Ibid, p9).*

Ngokwale ntetho ye-ANC, kulapho kwafuneka ukuba uMongameli Mbeki azikhusele ngokumxhaya ebusweni uMadikizela-Mandela.

*“President Thabo Mbeki went on to protect himself from this caper” (Ibid. 9).*

Nanjengoko sele kutshiwo apha ngentla ukuba eyona njongo iphambili yale ndlela yobugcisa bokubuyekeza umfanekiso kukufumanisa umenziwa enetyala okanye uxanduva luxhonywe kuye. Ndingatsho ukuba i-ANC ibusebenzise ngobuchule obukhulu obu bugcisa



ukuphumeza iinjongo zayo zokubonakalisa ukuba nguMadikizela-Mandela owaphembelela isenzo sikaMongameli Thabo Mbeki ngolu Suku loLutsha.

### Ukucutha ububi

Umntu owenze isenzo esingafanelekanga angathi asebenzise ubugcisa obuthile ukuzama ukucutha okanye ukuphelisa imvakalelo embi kubaphulaphuli. Le ndlela ineentlobo ezintandathu zobugcisa ezinjengokuxhasa, ukucutha, ukwahlulahlula, ukugqithisa, ukuhlasela umhlaseli, kunye nembuyekezo. Kule akhawunti ye-ANC, ndiza kujonga ukuba zeziphi na iintlobo ezisetyenzisiweyo kwaye zisebenze njani na.

#### a. Ukuhlasela umhlaseli

Obu bugcisa bokuhlasela umhlaseli buvakaliswe ziingcali zonxibelelwano ezinjengoRosenfield (1968), uSkyes noMatza (1957), uScott noLyman (1968), uSchonbach (1980), kunye noTedeschi noReiss (1981). Ezi ngcali zithi ukuba ukukholeleka komthombo wezityholo kungacuthwa ngokuthi kuhlasele umhlaseli, umonakalo kumfanekiso womntu ungapheliswa okanye ucitheke. Ziqhuba zithi, ukuba umtyholwa naye lixhoba lesinye isenzo esingafanelekanga, umngxengxezi lowo angathi anike uluvo lokuba ixhoba elo lifumene okufanelekileyo ngesenzo salo. USemin noMastead (1983) bathi ukuhlasela umhlaseli kungacutha ububi besenzo eso singafanelekanga, ngokwenza njalo kube kubuyekizwa umfanekiso wesithethi eso. UBenoit (1995:78) uphawula ukuba kungenzeka ukuhlasela umtyholi kungatshintsha ingqalelo yabaphulaphuli kwisenzo esenzekileyo, ngaloo ndlela ibe kukucutha umonakalo kumfanekiso wesithethi.

Apha kule akhawunti ye-ANC, isithethi yi-ANC iphawula ngesiganeko soSuku loLutsha. Umtyholwa nguMongameli Mbeki ngesenzo sakhe esingafanelekanga. Esingatsho ukuba umtyholi ngokwale meko nguNkosikazi Madikizela-Mandela okanye usasazo lweendaba okanye abo bathe bawunika ingqalelo enkulu lo mba nanjengoko i-ANC iphawule ngaphambili.

Kule akhawunti, i-ANC ihlasela uNkosikazi Madikizela-Mandela ngokuziphatha kwakhe ngolu Suku loLutsha. Indlela eyibeka ngayo imeko yokuziphatha kukaNkosikazi Madikizela-Mandela yenza uhlaselo oluthe ngqo kwisimilo sakhe.



*"Determined to flaunt her disrespect for the occasion and for everybody else, she marched on to the podium and proceeded to rejoin the President into her tomfoolery" (ANC Today, Vol 1, No:22, p 9, 22 - 28 June 2001).*

Le ndlela isebenzisa ngayo amagama apha i-ANC ibonakalisa ukuba uMadikizela-Mandela wayengakhathalelanga mntu engahloniphanga nokubaluleka kweso sikhumbuzo solo suku. Koko kungakhathali nokungahloniphi kwakhe wafuna ukufaka uMongameli Thabo Mbeki, ibanga itsho i-ANC. Ngokwe-ANC, kungako oko, kwafuneka ukuba uMongameli Mbeki azikhusele kwisimilo sikaNkosikazi Madikizela-Mandela.

Kule akhawunti i-ANC iphinda igxininise ukumhlasela uNkosikazi Madikizela-Mandela ngokuthi indlela aziphathe ngayo ngolu Suku loLutsha yayingafanelekanga kuba unguMongameli woMbutho woMama be-ANC.

*"The ANC believes the behaviour of the President of the ANC Women's League was unbecoming of the standing as a leader" (Ibid, 9).*

Okwesithathu, i-ANC imhlasela uMadikizela-Mandela ngokungahloniphi kwakhe inyambalala yabantu, isidima somcimbi lowo ngokuthi aziphathe ngala ndlela waziphatha ngayo.

*"Only those who lack a sense of occasion would approve of such unbecoming conduct." (Ibid, p 9)*

Itsho inika indawo emi kuyo yokuba ayiyikhuthazi kwaphela indlela athe waziphatha ngayo uNkosikazi Madikizela-Mandela.

*"The ANC disapprove strongly of this behaviour" (Ibid, p 9)*

Iinjongo zobu bugcisa kukucutha umonakalo kumtyholwa, ukwenza ukuba umtyholi angakholeleki nokutshintsha ingqalelo yabaphulaphuli kwisenzo esenzikileyo. Kwezi njongo zingentla ndicinga ukuba i-ANC iphumelele ukuzifizekisa ukuba abantu banike ingqalelo enkulu kwindlela uNkosikazi Madikizela-Mandela athe waziphatha ngayo beshiya undoqo wesenzo esi sokuxhaywa kwakhe nguMongameli Mbeki. Ukuba ezi njongo zibe zeziphumelelayo, i-ANC yoba ikwazile ukuphumeza iinjongo zayo zokucutha umonakalo



kumfanekiso kaMongameli Mbeki, ngaloo ndlela babe bayameyelisela begxininisa ukuba ufumene impatho emfaneleyo uNkosikazi Madikizela-Mandela evela kuMongameli Mbeki.

b. Ugqithiso

Obunye ubugcisa obusetyenziswa yi-ANC lugqithiso (Ware noLinkugel, 1973) apho isenzo sibekwa kwenye imeko eyahlukileyo kuleyo besikuyo. UWare noLinkugel bathi isenzo sibekwa kwimeko ethe gabalala okanye evulekileyo nengabonakala ifanelekile kubaphulaphuli. UBenoit (1995:78) ucaphula uSkyes noMatza (1957); uScott noLyman (1968); uSchonbach (1980); uSchlenker (1980); uTedeschi noReiss (1981) kunye noSemin noMastead (1983) baphawula bathi ngokugqithisa:

*“...a person accused of wrong-doing might direct our attention to other, allegedly higher values, to justify the behaviour in question” (1995:78).*

Batsho besithi ezi zindlela zokuzathuza apho umntu abhenela kwintembeko ephezulu eya kuthi yenze abaphulaphuli ukuba bazinxulumanise nomtyholwa ngaphezu komtyholi.

Nayo i-ANC ibhenela kwinto abaya kuthi abaphulaphuli okanye abafundi bale ntetho bazinxulumanise nayo.

*“the 25<sup>th</sup> anniversary of June 16 at Orlando Stadium was a solemn occasion to commemorate and honour the memory of those who paid with their lives in protest against bantu education” (ANC Today, Vol 1, No:22, p 9, 22 - 28 June 2001).*

Lo mqolo ubekwe ngabom ekuqaleni kwentetho kuba i-ANC ifuna ukubonakalisa eyona njongo nokubaluleka kolu suku eluntwini. Ngako oko, naye nabani na oza kufika ngokubhoxa ephazamisa inkqubo yolu suku, kuyanyanzeleka ukuba abekwe kwindawo yakhe. Ngako oko, isenzo sikaNkosikazi Madikizela-Mandela asizange sihambelane nokuhlonipheka komcimbi wosuku. Kungoko ke uMbeki waggiba kwelokuba amnike indawo yakhe uNkosikazi Madikizela-Mandela.

I-ANC iqhube yathi:

*“ In the manner befitting the sanctity and significance of this day, the anniversary was to be addressed by President Thabo Mbeki, Gauteng Premier Mbhazima Shilowa and National Youth Commission Chairperson Jabu Mbalula” (Ibid, p 9).*



Ngalo mqolo, i-ANC ibhenela kwindlela ekulungiselelwe ngayo olu suku ukuba belundilisekile kwaye luxabisekile ukuba kungenzeka isenzo esifana nesi sikaNkosikazi Madikizela-Mandela. Ngale ndlela, i-ANC ibhenela kubaphulaphuli ukuba kwakungekho sizathu sibangela uNkosikazi Madikizela-Mandela abe unyanzelisa ukuqabela eqongeni engekho kuluhlu lwezithethi.

*“This commemoration was organised by the National Youth Commission (NYC). Every person on the podium was seated according to protocol and the discretion of the government organisers” (Ibid, 9).*

Ngako oko, uNkosikazi Madikizela-Mandela wanikwa eyakhe indawo emfaneleyo ngokwenqanaba lakhe eburhulumenteni, itsho i-ANC. Nathe yena wayeya, wafuna ukuba phakathi kwezithethi eqongeni, apho wobonakala njengenkoxheli ephambili kubalandeli bakhe. Le yindlela i-ANC ezathuze ngayo ukuba kungani uMongameli Thabo Mbeki waphetha exhaya uNkosikazi Madikizela-Mandela. Kwaye iphumelele ukusebenzisa obu bugcisa kuba abantu baya kumbona uNkosikazi Madikizela-Mandela njengongathobeli imiqathango emiselweyo.

#### c. Ukuxhasa

Le ndlela yobugcisa bokubuyekeza umfanekiso ivela kuWare noLinkugel (1973), bathi isetyenziselwa ukuthibaza iziphumo ezingalunganga zesenzo kumenzi ngokuthi kunikwe amandla efuthe elilungileyo kwisithethi. NgokukaBenoit (1995:77), abatyholwa ngokwenza okungafanelekanga bazinxulumanisa nokulungileyo okanye izenzo ezilungileyo abakhe bazenza kwixesha elidlulileyo.

Kwi-akhawunti yayo i-ANC ibonakalisa ukuba uNkosikazi Madikizela-Mandela wayengekho kuluhlu lwezithethi ezibalulekileyo ezaziza kuthetha ngolo suku.

*“...the anniversary was to be addressed by President Thabo Mbeki, Gauteng Premier Mbhazima Shilowa and National Youth Commission Chairperson Jabu Mbalula.” (Ibid, 9)*

Ngako oko, uNkosikazi Madikizela-Mandela wayengubani na yena ukuba angade anyanzelise ukukhwela eqongeni ngokungathi wayekho kuluhlu lwezithethi. Ifuna ukuba isenzo sikaMongameli Thabo Mbeki sithibazeke, i-ANC ithabatha umba woluhlu



olwalungaziwa ngabanye abantu iwubeka phambili, ikwekwa ukuba uNkosikazi Madikizela-Mandela wayengekho kuluhlu lwezithethi. Iphinda ichaza abaququzeleli ukuba yayingeyo-ANC, koko yayingurhulumente, neKomishoni yoLutsha.

*"This commemoration was organised by the National Youth Commission (NYC). Every person on the podium was seated according to protocol and discretion of the government organisers." (Ibid, p, 9)*

Ndingabanga ukuba i-ANC ithibaza isenzo sikaMongameli Mbeki ngokuthi ibonakalise ukuba uyawumamela umthetho ewunikwa ngabaququzeleli balo msitho. I-ANC inxulumanisa uMongameli Thabo Mbeki nokulungileyo okukuziphatha kakuhle ngokumamela into ayixelelwa ngabaququzeleli bomsitho, nokulandela umthetho woluntu nendlela abantu abahlaliswe ngayo. Ngalo ndlela ibe ikwekwa uNkosikazi Madikizela-Mandela ngokungamameli kwakhe abaququzeleli kwaye angahloniphi nokundiliseka kosuku netheko elo.

### Ungcungcuthekiso

Obu ubugcisa buvela kuBurke (1970, 1973) apho athi umtyholwa angaluvuma uxanduva lokwenza isenzo esingalunganga kwaye ade acele ukuxolelwa. UBenoit (1995:79) uthi ukuba isingxengxeko eso sinyanisekile kwaye siyakholeleka, abantu bangasixolela isenzo esingafanelekanga. USchonbach (1980) ngezinikezelo noGoffman (1971) kwizingxengxeko bayawuxoxa lo mba wokuba umntu angaluvuma uxanduva okanye ityala kwaye avakalise ukuzisola. UBenoit (1995:79) ucebisa ukuba ingabubulumko ukudibanisa obu bugcisa nezicwangciso zokulungisa ingxaki okanye zokukhusela ukuba ingaphindi yehle loo ngxaki. Ukwathi ezi ndlela zobugcisa ziyakwazi ukusebenza ngokuzimeleyo.

I-ANC ibusebenzise obu bugcisa ngeenjongo zokukhusela ukuba isenzo esinje ngesi singaphindi senzeke.

*"The ANC noting and regretting this incident wishes to implore its members to respect and adhere to protocol irrespective of whatever position the member holds. National occasions must be given the respect and dignity deserving of such gatherings" (ANC Today, Vol 1, No:22, p 9, 22 - 28 June 2001).*



Ngokwendlela obusebenza ngayo obu bugcisa, kufuneka ukuba umntu avume uxanduva lwesenzo esingafanelekanga ukuze emva koko acele uxolo okanye acebise ngokulungisa isenzo esingafanelekanga. Kule akhawunti, i-ANC ayiluvumi uxanduva kwaphela kwaye ingalubeki nakuMongameli Mbeki. Konke okungalunganga ikujolisa kuNkosikazi Madikizela-Mandela njengasekuqaleni kwe-akhawunti. I-ANC noMongameli Mbeki abayenzi into yokucela ukuxolelwa ngesenzo esingafanelekanga esenziwe nguMongameli Mbeki. Koko i-ANC ivakalisa ukuzisola ngesi senzo kwaye ibongoza ukuba lo mba mawuyekwe uphumle ngoxolo.

*“The ANC regrets what occurred at this particular historic occasion and hopes that the matter will now be laid to rest” (Ibid, 9).*

### Isenzo sokulungisa

I-ANC isebenzisa ubugcisa besenzo sokulungisa kuba ifuna ukuba ingaphindi yenzeke le nto kodwa ayikaluvumi uxanduva nangoku.

*“The ANC noting and regretting this incident wishes to implore its members to respect and adhere to protocol irrespective of whatever position the member holds. National occasions must be given the respect and dignity deserving of such gatherings” (ANC Today, Vol 1, No:22, p 9, 22 - 28 June 2001).*

Iyawacela iwabongoza amalungu ayo ukuba makamamele umthetho avume ukulawulwa nokuba ilungu likuwuphi na umgangatho eburhulumenteni okanye embuthweni. Ezi ziinzame zokulungisa isenzo esingafanelekanga sikaMongameli Mbeki sokuqhwaba uNkosikazi Madikizela-Mandela. Isilungisa ngokucela ukuba masingaphindi senzeke, ayiniki mbuyekezo kwaye ingaceli kuxolelwa kukaMongameli Mbeki.

### **4.2.3 Uqukumbelo**

UBrock, Scott, noChesebro (1990:12) bathi xa behlomla ngokugxeka izenzo zabanye abantu:

*“...critics have no direct access to the inner motivations of others. The creator or author of any human product may likewise be unaware of, or unable to articulate, the*



*reasons for a given action. In some cases, the stated motives given for an action may strike us, for any number of reasons, as misleading. Literary critics use the term intentional fallacy to capture the host of issues that can emerge whenever one claims to identify and understand all that motives others. " (1990:12).*

Akukho mntu wumbi unokusazi isizathu esabangela ukuba uMongameli Mbeki aqhwebwe uNkosikazi Madikizela-Mandela ngaphandle kokuba asixelele yena ngokwakhe. Kodwa ngenxa yobugcisa bohlahutyo obusetyenziselwa ukuthelekelela nokuhlaza iintetho zabantu ezisetyenziswa ziingcali kule mihla, singakwazi ukuthelekelela esona sizathu sikaMbeki ngesi siganeko.

Zininzi iindlela zobugcisa bokubuyekeza umfanekiso ezisetyenziswe yi-ANC kule akhawunti yayo malunga nokuxhaywa kukaNkosikazi Madikizela-Mandela nguMongameli Mbeki. Isebenzise ubugcisa obusisixhobo obunjengengokucaphukisa, ukuhlasela umhlaseli, nokulungisa isenzo okanye ukungcungcuthekisa. Ubugcisa bokuphumeza iinjongo okanye ifuthe elithile ebusebenzisileyo i-ANC kukugqithisa nokuxhasa. I-ANC iyasichazela ukuba uMongameli Mbeki wacatshukiswa yindlela awaziphatha ngayo uNkosikazi Madikizela-Mandela xa wayecelwa nguMphathiswa weZokhuseleko eGauteng uNkosazana Nomvula Mokonyane ukuba makangakhweli eqongeni kuba sele umsitho uqhuba, makaye kuhlala kwindawo ebekelwe yena. Ngokusebenzisa obu bugcisa ifuna ukubeka isityholo sonobangela kuNkosikazi Madikizela-Mandela. Okwesibini, i-ANC iyayichaza into ebangele ukuba yenze le akhawunti ngesi siganeko ukuba sinikwe ingqalelo enkulu. Kodwa umnqa ngowokuba, i-ANC ayichazi ukuba ngubani lo unike ingqalelo enkulu esi siganeko. Le ndicinga ukuba yindlela i-ANC ezama ukungahlaseli mntu wumbi ngaphandle kukaNkosikazi Madikizela-Mandela kuba iqonda kakuhle ukuba xa ihlasela abanye abantu abahlomle ngalo mba yoba izinqikela ilitye elineembovane. Le ndawo iya kungqina oko kutshiwo nguBenoit (1995:85) kokuba:

*"It is possible that there is no clear accusation. The accusation can arise generally in the media. In such cases, the 'attack' may still be important, but more difficult for the critic or analyst to identify."*

Ngako oko, ifuna ukuba abafundi bale akhawunti bangakuboni ukuba ngubani na umhlaseli. Kwaye nalowo uhlalutya le akhawunti angabhideka ukuba olu hlaselo lubhekise kubani kanye kanye.



Obunye bobugcisa obuthe basetyenziswa yi-ANC kukuphepha uxanduva, apho isebenzise ukucatshukiswa ngokufanelekileyo. Bayibeke sacacelwa into yokuba uNkosikazi Madikizela-Mandela wamcaphukisa uMongameli Mbeki ngokufuna ukumanga akugqiba ukungamameli umyalelo kaSotheko. Ukucatshukiswa kukaMbeki nguMadikizela-Mandela kusebenze njengobugcisa obusisixhobo sokuthethelela uMbeki ukuba isenzo esingafanelakanga asinakuxhonywa kuye kuba ngomnye umntu unobangela.

Xa izama ukuphepha uxanduva, i-ANC ayibusebenzisi ubugcisa obunje ngokubanga ukuba isenzo esingafanelekanga besenziwe ngeenjongo ezilungileyo kuba becinga ukuba loo nto yobulala ubekeko lukaMbeki kunye ne-ANC. Nangona kunjalo, singakwazi ukuqikelela ngeentetho ezihlalutywe apha ngentla ukuba uMongameli Mbeki wasenza ngenjongo esi senzo, ayizange ibe yingozi. Nayo i-ANC ayikho indawo kwi-akhawunti yayo ethi esi senzo sasiyingozi kuba isazi ukuba uMongameli Mbeki wayezimisele ukumxhaya uNkosikazi Madikizela-Mandela.

Xa icutha ukucaphukisa kwesenzo, i-ANC isebenzisa iindlela zobugcisa ezinjengokuxhasa, ukugqithisa nokuhlasela umhlaseli ngokufanelekileyo nangokucacileyo ngeenjongo zokuphumeza ifuthe okanye impembelelo ethile kumfundi we-akhawunti. Ezi ndlela zibonakale ziwufezekisa umsebenzi wazo wokuphumeza impembelelo enokubonakalisa ukuba uNkosikazi Madikizela-Mandela njengonoxanduva lwayo yonke le ntlekele.

Nangona izisebenzise ngokufanelekileyo ezi ndlela i-ANC, zikho ezo ithe yazishiya kuba icinga ukuba zinganegalelo elibi kubekeko lukaMbeki kunye nayo. Abakwazanga ukunciphisa umonakalo wesi senzo kuba saphuma kumabonakude sinjalo. Ngako oko, akuzange kubekho ndlela banokuyisebenzisa ukukhupha iindawo ezithile besinciphisa ukuze singabi nafuthe likhulu. Kodwa baphumelele ukuguqula ingqwalasela yomfundi ukuba angaqwalaseli isenzo ngokwaso koko angqale ngqo ekuqwalaseleni izizathu ezabangela ukuba isenzo senzeke. Okwesibini, abakwazanga ukwahlulahlula esi siganeko sibe ziintsalu ngeentsalu kuba yonke le nto yenzeke kungekho mntu uyilindeleyo. Akukho mbuyekezo bafuna ukuyikhupha emva kokuvuma ukuba isenzo senzekile kwaye bayazisola ngaso. Ngokuba besazi ukuba ukuba bakhupha imbuyekezo, loo nto yonika ingqondo yokuba uMbeki wasenza ngabom esi senzo singafanelekanga.

Ukanti bakusebenzise ngendlela efanelekileyo ukuncungcuthekisa nokulungisa isenzo esingafanelekanga ngokuthi bavume ukuba isenzo sifuna ukulungisa ngokuthi onke



amalungu e-ANC mawamamele umthetho olawula nayiphi na indibano, batsho behlonipha nabani na olawulayo ngelo xesha kuloo ndibano nokuba ilungu likwesiphi na isikhundla eburhulumenteni.

Ngenxa yokuba yonke into eyenzeka ephezu kweli gada inesizathu okanye kunye nenjongo esoloko isemva kwayo, kungako oko nolu hlalutyo lwale akhawunti ye-ANC ngesenzo sikaMongameli Mbeki luphenjelelwe sisizathu esithile. UBorck, Scott noChesebro (1990:10) bathi zimbini ezona zinto zihlupheza abantu ukuba bahlalutye okanye bagxeke iintetho zabanye kukuba befuna:

*“knowing about something and recognising that object of interest has in some respect become entwined with human purposes in the creation of a human product will lead to criticism.” (1990:10)*

Esona sizathu sibangela ukuba ndenze olu hlalutyo kukufuna ukwazi ukuba yintoni eyabangela ukuba uMongameli Thabo Mbeki amxhaye uNkosikazi Madikezela-Mandela phakathi kwabantu. Okwesibini, ndifuna ukwazi ukuba kutheni i-ANC ikhuphe le akhawunti ingabi ngumenzi wesenzo esingalunganga owenza ikhawunti ephawula ngesizathu esimbangele ukuba enze eso senzo.

Nanjengoko ibisele iphawule i-ANC ukuba lo mba uthe wasasazeka kwaye wafumana ingqalelo enkulu, xa iqukumbela yenza isicelo sokuba lo mba mawuyekwe ulale ngoxolo. Esi sibheni sibonakalisa ukuba i-ANC ayiphenduli Nkosikazi Madikizela-Mandela, koko iphendula kwaye inika i-akhawunti kwabo bathande ukuwunika ingqalelo enkulu lo mba, ngokutsho oko, abosasazo lweendaba nabahlomli kwingxoxo zasesidlangalaleni.

Le akhawunti yenziwe yi-ANC kodwa akukho nelinye ilizwi ekuthiwa livela kuMongameli Mbeki ephawula ngesi siganekò. Loo nto ingaluphawu lokuba uMongameli Mbeki akazikhathazi kwaye engazisoli kwaphela ngesenzo sakhe sokuxhaya uNkosikazi Madikizela-Mandela esidlangalaleni. Ngenxa yokungaphawuli kukaMbeki, ndicinga ukuba abafundi bale ntetho abaninzi nabayikhuthazayo intlonelo yomntu omdala naphakathi kwabantu, abazikholelwa izizathu ezibekwa yi-ANC ngesi senzo singafanelekanga. Abanye bebeyakuthi, nokuba ebone kangakanani na uNkosikazi Madikizela-Mandela, uThabo Mbeki kufanelekile ukuba amnike imbeko njengomzali. Okwesibini, ngengawubonakalisa umsindo wakhe phakathi kwabantu abaninzi, njengomongameli



welizwe kunye ne-ANC. Ngethe wazibamba ukuze isenzo sikaMadikizela-Mandela sibizelwe indibano yekomoti yoluleko ye-ANC, okanye ikomishoni yoluleko yePalamente. Ngalo ndlela, ebeya kukhusela umfanekiso kunye nobekeko lwakhe.

### 4.3 I-PAC NORHWAPHILIZO LOMHLABA

I-akhawunti yorhwaphilizo lomhlaba yePan Africanist Congress ivela kupapasho i-**ANC Today**, vol 1 no: 24, p6, 06-12 July 2001. (Jonga i-aphendeksi no: 2 njengekopi yeli nqaku)

#### 4.3.1 Ungcikivo

Ungcikivo olubangele ukukhutshwa kwale akhawunti yi-ANC malunga nokurhwatshilizwa komhlaba ngabantu abakhokelwe ngamalungu aphimbili e-PAC aluphuhlanga kwaye lungena ndawo okanye mntu luvela kuye. Koko sisenzo se-PAC sokunikezela ngomhlaba ongalungiselelwanga ukuba ungahlala abantu ngokwemeko yasezidolophini naseburhulumenteni.

Esona sizathu sitshutshumbisa i-ANC ukuba ikhuphe le akhawunti ngokukhawuleza kukufuna ukugxeka nokubeka uxanduva lweengxaki zokulibaziseka kweenkqubo nezinikezelo zikarhulumente kwi-PAC. Okwesibini, kukuzama ukuthibaza ukunwenwa korhwaphilizwa komhlaba yeminye imibutho yopolitiko okanye yasekuhlaleni nokunokubangela uchuku oluyakuba ludushe olungaphetha luyimfazwe yobukhaya. Kutsho kungabikho zinzo kwezopolitiko, imeko ibe mandundu. I-ANC ayikuvumeli kwaphela ukungenelelwa komhlaba karhulumente okanye yabanye abantu ngenkani kuba isithi zikho ezinye indlela zokufumana umhlaba ngokusemthethweni. Ngako oko, amanyathelo abandakanya le akhawunti azinzame zokuthibaza nawuphi na umntu ebesele ecinga ukuthabathela umthetho nelungelo lokufumana umhlaba ezandleni zakhe yi-ANC kuba ingafuni kwenzeke okufana naseZimbabwe apha.

Kule akhawunti, i-ANC ivakalisa umothuko nokucaphuka ngokuthi i-PAC iphembelele ukurhwatshilizwa nokuthengiswa komhlaba engengowayo kubantu abahluphekileyo eBredell, eRhawutini. Esona sizathu sibangela i-ANC ukuba ikhuphe le khawunti kukuba ifuna ukubonakalisa ukuba i-PAC ngabarhwaphilizi bethuba besebenzisa intlupheko yabantu ukufezekisa iinjongo zabo zokufumana amalungu amatsha nesidima



kwezopolitiko. Ukuphumeza ezo njongo zayo i-ANC isebenzise ubugcisa obuthile bokubuyekeza umfanekiso wayo.

Ngaphandle nje kokuvakalisa ukonyanya yi-ANC ngezenzo zePAC, ikwakhalimela iPAC njengombutho wezopolitiko ngendima eyidlalileyo kurhwaphilizo lomhlaba.

#### 4.3.2 I-akhawunti ye-ANC

##### (a) Ukuphepha ukuxanduva

##### Ukucaphukisa

Xa umntu ecaphuka uthabatha zonke izinto ezibalulekileyo nezibonakalayo zesenzo esingafanelekanga kubaphulaphuli azibange ukuba zenzeke ngenxa yomnye umntu, ngaloo ndlela ezama ukucutha ubuzaza besenzo sakhe.

Kule akhawunti, i-ANC ithabatha ukungahambi kakukhle kweenkqubo zayo zolwabiwo ngokutsha lomhlaba nolwakhiwo lwezindlu njengezibangwa zizenzo ezifana nezi ze-PAC.

*"Far from speeding up the process of land reform, such illegal occupations hamper government's efforts to house the country's poor." (ANC Today vol 1, No:24, p6, 6 July – 12 July 2001).*

Iyaphinda kumqolo olandelayo ixhoma ukungakwazi ukufakelwa nokuziswa kweenkonzo eziyimfanelo eluntwini, kurhwaphilizo lomhlaba ngabantu abahamba nombutho i-PAC.

*"Land identified for low-cost housing cannot be provided with the necessary infrastructure and services when occupied in such a manner." (Ibid, p,6)*

Kuzo zombini ezi meko ekusetyenziswe ubugcisa bokucaphukisa, zingabonwa njengeziphumeleleyo kuba, xa umntu ezihlalutya kwaye eqwalasela imeko yamatyotyombe abahlala kuwo abantu abahluphekiyo, angabona inyaniso kule mbono ye-ANC. Abanye bangathi bayisole i-PAC ngokuthi ifuna ukuqhubela phambili ikhulisa imeko yamatyotyombe nentlupheko yabantu abamnyama. Ezi ingazezona njongo ziphambili ze-ANC ukuba iyakhe ngolu hlobo le akhawunti.



(b) Ukucutha ububi

Kwiindlela ezintandathu zobugcisa bokubuyekeza umfanekiso ezisetyenziselwa ukucutha ububi ikwisenzo ezinjengokuxhasa, ukunciphisa, ukwahlulahlula, ukugqithisa, ukuhlasela umhlaseli, nembuyekozo (Benoit 1995:73), i-ANC isebenzise zantathu kuphela.

a. Ukuhlasela umhlaseli

Nanjengoko ukuhlasela umhlaseli kungabuyekeza isidima nobekeko lomtyholwa, i-ANC nayo ithe yabusebenzisa ngezo njongo obu bugcisa. Okokuqala, i-ANC ihlasela i-PAC ngokuba ngurheme ozungula ichele angalisebenzisa ukuze afumane udumo nabalandeli kwezopolitiko.

*"The Pan Africanist Congress' brand of political opportunism reached new lows this week when it 'sold' to homeless people pieces of land it did not own." (ANC Today vol 1, No:24, p 6, 6 July – 12 July 2001).*

Okwesibini i-ANC iyihlasela i-PAC ngokusebenzisa intlungu nentlupheko yabantu abangenamihlaba nazindlu ukuphumeza ezayo iinjongo zopolitiko.

*"...the PAC has wilfully abused the plight of homeless people to pursue its own political objectives." (Ibid, p 6)*

Okwesithathu, isebenzisa nobugcisa bokugqithisa, i-ANC ihlasele i-PAC ngokuthi ikubonakalisa mhlophe ukuba ingadlala ngentlupheko yabantu boMzantsi Afrika ukuba yona iza kufumana ingeniso yabalandeli nesidima sokubonwa njengezisa iinkonzo ebantwini njengoko isoyisakala i-ANC.

Kwezi ndawo zintathu, i-ANC ihlasele ngazo i-PAC, ithe yazisebenzisa ngempumelelo engummangaliso. Iphumelele ukubonakalisa ukuba i-PAC ngumbutho owenza izinto ngaphandle kokucingela abantu abahluphekileyo; unyusa ukuhlupheka kwabantu abamnyama kweli lizwe ngokuthi ufunike ukubanika umhlaba ongalungiselelwanga ukuhlala abantu ngokwasezidolophini; ukuba i-PAC ingumbutho oyingozi eluntwini lwaseMzantsi Afrika luphela (besebenzisa ugqithiso); ukuba i-PAC ithibaza uphuhliso lwabantu abahluphekileyo; nokuba ingurheme olalele gazu ulawulo ukuba anganethuba



lokulufumana nokuba ingcatsha kwaye ipuca ngenkululeko nentlupheko yabantu abamnyama.

b. Ugqithiso

I-ANC ibusebenzise kakuhle obu ubugcisa de ngamanye amaxesha yabusebenzisa nezinye iindlela zobugcisa bokubuyekeza umfanekiso nobekeko lomntu. Apha i-ANC igqithise ngokuthi ithabathe imeko encinane yesiganeko esinye isibeke kwimeko enkulu ehambelana nothotho lweziganeko okanye lweenkqubo ezichaphazela uMzantsi Afrika ngokubanzi.

*“As the land redistribution process gathers momentum, government has made enormous strides in meeting the housing backlog in the country. Since 1994, over 300,000 houses have been built in Gauteng alone.” (Ibid, p 6)*

Le yindlela endicinga ukuba i-ANC ifuna nje ukuzibalula ukuba sele isebenze kangakanani na. Umbuzo ophambili ingangowokuba, ingaba abantu abacingi ngolo hlobo ukuba bangathi bebona ukuba ikho inkqubela ekhawulezileyo eyenzekayo bavele batsibele umhlaba ongalungiswanga kuba befuna indawo zokuhlala abazinikwa yi-PAC? I-ANC izama nje ukutyhola i-PAC ngezinto engakhange i-PAC ibe izenzile ngalo ndlela ifumana ithuba lokutshintsha ingqalelo yabantu kwingxaki ejongene nazo kulwabiwo lomhlaba nolwakhiwa lwezindlu.

Enye indawo apho i-ANC isebenzisa ugqithiso kuxa ityhola i-PAC ngokungahloniphi umgaqo-siseko nomthetho weli lizwe ngokuthi ikhuthaze abantu ukuba barhwaphilize umhlaba karhulumente nowabantu abathile.

*“The action of the PAC has demonstrated not only contempt for the law and constitution but a fundamental failure – or unwillingness – to understand the complex and demanding of process of identifying and developing land for human settlement.” (Ibid, p 6).*

Igqithisile i-ANC ngokuthi icinge ukuba i-PAC akukho nto iyaziyo ngolwabiwo lomhlaba kodwa iyiyo eyayikhondozela ukubuyiselwa komhlaba wama-Afrika kuma-Afrika.



Umbuzo ovelayo ngowokuba kutheni i-ANC ithabatha lo mba iwufake kubunzima bokufumana kwayo umhlaba wokuphuhlisa indawo zokuhlala abantu? Ngubani umntu onengxaki yokufumana indawo yokuhlala abantu? Yi-ANC okanye ngabantu? I-ANC ithabatha iingxaki zomtyungampo wemimiselo yokuhanjiswa kwezinto zaseburhulumenteni (*bureaucracy*) iwuxhoma kwi-PAC. Asingxaki ya-PAC nabantu ukuba ezi zinto zithabathe ithuba elide. Yingxaki karhulumente ophetheyo nowenza izithembiso ebantwini zokubakhela izindlu ezingaphaya kwesigidi kwiminyaka emihlanu. Wathembisa abantu ukuba bakube benakho ukusebenzisa umhlaba ngokulinganayo kweli lizwe emva kweminyaka embalwa. Ngoku, ngenxa yokuba izifumana isengxakini yokungazifezekisi ngokupheleleyo izithembiso zayo, i-ANC ityhola wonke umntu, isebenzisa ugqithiso olukwangayingozi kuyo.

### c. Ukuxhasa

UWare noLinkugel (1973) abavele nale ndlela yobugcisa bathi isetyenziselwa ukuthibaza iziphumo ezimbi zesenzo esingafanelekanga ngokuthi unxulumanise izinto ezilungileyo ezikhe zenzeka kwixesha elidlulileyo nesiganeko esingafanelekanga.

*"The land, most of which belongs to the state, was earmarked for low-cost housing by the Ukurhuleni metropolitan council in Gauteng." (Ibid, p 6 )*

Eli nqaku i-ANC ilibeka kwasekuqaleni kwe-akhawunti ngeenjongo zokwenza umfundi ukuba athelekise isenzo se-PAC nenkqubela esele yenziwe yi-ANC norhulumente. Umbuzo esinokuzibuza wona ngowokuba, ingaba abantu bebenolwazi lokuba lomhlaba useBredell wawusele ubekelwe ukwakhiwa kwezindlu zabahluphekileyo okanye uqale ukwaziwa ngeli xesha abantu abakhokelwe yi-PAC bangena kuwo ngenkani? Andiqondi ukuba abantu abangqondo zisebenza kakuhle nabanjongo ikukufumana umhlaba nokwakhelwa izindlu bangangena ngenkani kumhlaba abawaziyo ukuba sele kumbhovu ukuba ulungiselelwe abantu.

I-ANC, xa isebenzisa inkqubela esele iyenziwe ukugxeka i-PAC iyazixhasa kwaye izigwagwisa ukuba yona ingumbutho okwaziyo ukunikeza izinto ezifanelekileyo kuluntu oluhluphekileyo.



*“As the land redistribution gathers momentum, government has made enormous strides in meeting the housing backlog in the country. Since 1994, over 300,000 houses have been built in Gauteng alone.” (Ibid, p 6).*

Xa i-ANC ibanga ukuba nenkqubela enkulu esele iyenzile kutheni abantu bengakwazi kulinda? Yintoni le ibatyhala ngasemva ukuba mabarhwaphilize imihlaba nakwezinye iindawo njengeMangethe, eKhayelitsha, naseBhayi, ukubala nje ezimbalwa? Ingaba bonke aba bantu babekhokelwe yi-PAC xa bengena ngenkani emihlabeni karhulumente neyabanye abantu? Le yimibuzo ethe yavuswa yindlela i-ANC elu thabatha ngayo oludaba lokuncediswa kwabantu ekufumaneni umhlaba yi-PAC.

Ngelayo, i-ANC isebenzisa intetho kaMpathiswa wezeMihlaba, uThoko Didiza njengendlela yokuxhasa nokubonakalisa ukuchasa urhwaphilizo lomhlaba.

*“Grabbing of land by anybody, be it a political organisation, any group or individual is illegal and immoral because government has set up a process by which land redistribution is taking place,”. (Ibid, p 6 )*

Kodwa le ntetho yokuxhasa kaMphathiswa weMihlaba uThoko Didiza ibonakalisa ingxaki apho ilele khona. Inkqubo yokubuyiswa kwemihlaba ibonakala ingathembekanga kubantu abaninzi kuba ingathi ithabatha icala labantu abathile kwaye iyacothoza. Kungenxa yale nkqubo ke ukuba abantu babhenele kwiindlela ezingekho mthethweni nezingavumelakanga ukuba bazifumanele imihlaba.

#### **4.3.3 Uqukumbelo**

Kwiintlobo zobugcisa bokubuyekeza umfanekiso, i-ANC izisebenzise ngokufanelekiyo kwaye uninzi lwazo luthe lwaphumelela ukwenza imisebenzi elimiselwe yona. Kodwa zikho ezinye iintlobo ethe i-ANC ayazisebenzisa njengokuphika isenzo ukuba akukho senzo singafanelekanga sijoliswe kuyo, koko okungafanelekanga kujoliswe kwi-PAC. Ezinye iindlela abangazisebenzisanga kukunciphisa nokwahlulahlula esi senzo kwezinye koko bathe basayamanisa nezabo ezilungileyo eziya kusibonakalisa njengesingalunganga.

Nangona i-ANC iyityhola i-PAC ngokuba oku kurhwaphilizwa komhlaba ngabantu ziinjongo zayo zokufumana ingeniso kwezopolitiko, abukho ubungqina obuthe gca nakubani na



ebubekayo i-ANC ukwenzela sikholelwe ngenene ukuba i-PAC le nto iyenzela ukufumana udumo nabalandeli kwezopolitiko. Kungako oko, ndingabanga ukuba i-ANC ayibusebenzisanga ubugcisa ngeenjongo ezilungileyo. I-ANC iphinda ingakusebenzisi ukungcungcuthekisa nesenzo sokulungisa kuba ingafuni kubonakala ngokungathi iyahambelana ne-PAC okanye iyahambisana nesenzo se-PAC. Akukho sisombululo iza naso ngaphambili kule akhawunti sokuba ingasonjululwa kanjani imeko yokurhwaphilizwa komhlaba. Koko inye into eyenzayo kukuphosa amatye kwi-PAC.

Nangona intetho ye-ANC ikwazile ukuwufezekisa umsebenzi ebiwulungiselelwe wokubonakalisa i-PAC njengorheme ozungula ichele angalisebenzisa ukufezekisa ezakhe iinjongo zopolitiko, iziphene ezininzi kule akhawunti zenza ukuba ingabinamfezeko ingako ngaphandle nje kokudala igquzulwano olungenasiphelo. UBrock, uScott noChesebro (1991:13) baphawula ukuba ngokuqhutyelwa phambili kwengxabano xa kuhlalutywa intetho zabanye abantu.

*“Statements of taste and preference such as ‘I hate it’ do not qualify as criticism because they reveal an inclination, establishes differences, and prepares for confrontation. These statements do not provide evidence and reason.” (1991:13).*

Amagama ewasebenzisayo i-ANC xa ibhekiswa kwi-PAC aqhubelela oku kuchazwe apha ngentla. Xa i-ANC isithi:

*“The Pan Africanist Congress’ brand of political opportunism reached new lows this week when it sold to homeless people pieces of land it did not own.” (Ibid, p 6)*

Iphembelela ukuba i-PAC iphendule ukuba kungani na ukuba ivumele amanye amalungu ayo azibandakanye nolurhwaphilizo. Kulo mpendulo andiqondi ukuba i-PAC yophendula ngokulungileyo nangokufanelekileyo ngaphandle kokuba mayihlasele i-ANC. Into eyakwenzeka kukuxhwithaxhwithana kwale mibutho esidlangalaleni idala iintshaba phakathi kwabalandeli bayo. Kuseso sizathu ukuba ndithi le akhawunti ye-ANC ilungiselelwe ukuhlasela i-PAC, hayi ukusebenzisana nayo kumbandela wabantu abarhwaphiliza umhlaba.



## 4.4 I-COSATU NE-ANC

Uxambuliswano phakathi kwe-African National Congress (ANC) engumbutho olawulayo eMzantsi Afrika luthabatha olunye unyawo phakathi nonyaka ka2001 emva kokuba bekukade kukho ukukhwina kumalungu eMbumba ye-ANC, i-Congress of South African Trade Unions (Cosatu) neSouth African Communist Party (SACP), i-Tripartite Alliance. I-Cosatu iqale ngokungcikiva urhulumente ne-ANC ukuba baya zityeshela izigqibo nezivumelwano zale mbumba ngesicwangciso-nkqubo sezozoqosho nophuhliso kweli lizwe.

### 4.4.1 Ungcikivo lwe-COSATU

Izingcikivo ze-Cosatu zingafumaneka kwii-aphendeksi eziphawulwe njengonombolo 3, 4, 5, 6, 7. Olu ngcikivo lwe-Cosatu luthabathe izigaba ezimbini. Esokuqala seso sivela ngokuthi i-Cosatu inikezele ngexwebhu, i-“COSATU Section 77 Notice”, apho idandalazisa izikhalazo zayo malunga nesicwangciso-nkqubo sikarhulumente sokuhlengahlengisa amashishini neenkonzo zikarhulumente. Esesibini isigaba seso sokunika ingcaciso ngezi zingcikivo zokuqala apho i-Cosatu iphinde yongeza izingcikivo ezitsha okanye iziphuhlise iindawo ezimfiliba kwaye iphendula i-ANC norhulumente ngezityholo abazibeka kuyo. Iphinda izame ukucacisa indawo emikuyo kuhlengahlengiso nokuthengiswa kwamashishini karhulumente kwabangasese. Ezi zingcikivo bazikhuphe ikakhulu kupapasho lwabo lweveki, i-**COSATU Weekly**.

#### Ungcikivo lwe-COSATU kwisigaba sokuqala

Ixwebhu elithi ‘*COSATU Section 77 Notice*’ eyalandlala phambi kwe- National Economic Development Council (Nedlac), labayintsusa yoxambuliswano phakathi kwayo ne-ANC malunga nokuthengiselwa kwamashishini abucala nokufakwa ngasese kweenkonzo namashishini karhulumente. Eli xwebhu liqulathe izikhalazo ze-Cosatu malunga nesicwangciso-nkqubo sikarhulumente sokuthengisela iinkampani zabucala amashishini karhulumente kunye nokufakwa ngasese kweenkonzo zikarhulumente ezinjengoombane, amanzi, iinkonzo zoomasipala kunye nokuvumela ukuba abalawuli bezi nkonzo basebenzele ukufumana ingeniso ngazo. I-Cosatu iyicacisa ngolu hlobo le nto:



*'The state has embarked upon a programme to privatise state assets, enterprises, services and undertakings. Closely associated with this is the restructuring of state enterprises, undertakings and services carried out by the state in ways that give the private sector considerable control, and the state's opening up of industries or sector in itself, but the state's restructuring process forms part and parcel of the broader privatisation programme, which it certainly opposes.'* (COSATU Section 77 Notice, 14 June 2001).

Eyona nto ingafunwa yi-COSATU kukuthengiswa kweenkonzo namashishini karhulumente ngelithi aya kuchaphazela kakubi abo bahluphekileyo. I-Cosatu iyandlale kakuhle indlela esiya kuthi esi sicwangciso-nkqubo sezoqoqosho sikarhulumente siluchaphazele ngayo uninzi oluhluphekileyo kweli xwebhu. I-Cosatu inike neyayo indlela eyibona neyiqonda ngayo inkqubo yokuhlengahlengiswa nokuvuselwa kwamashishini neenkonzo zikarhulumente. I-Cosatu inika isizathu sikarhulumente esithethelela esi sicwangciso-nkqubo sokuthengiswa nokuhlengahlengiswa kwamashishini karhulumente njengesokuba lamashishini nezinkonzo kufuneka ukuba zizimele ngokwasezimalini. I-Cosatu iyigatya lo nto ngelithi, yophembelela intlupheko nokusokola kwabo besele behlupheka kakade.

*'The insistence that government service be self-financing, for example through fees. For instance, this appears in education in:*

- 1. Allowing governing bodies of public schools to raise fees and employ educators and other employees. This led to the effective privatisation of substantial parts of public education. As a result, children from poor backgrounds receive substantially inferior education compared with their middle class and upper class counterparts.*
- 2. The requirement that tertiary educational institutions rely almost exclusively on fees, making it increasingly difficult for working-class students to get degrees. '* (COSATU Section 77 Notice, 14 June 2001).

Eli xwebhu le-Cosatu elifakwe kwi-Nedlac lilandelwe lupapasho lwasesidlangalaleni yi-Cosatu apho ithe yahlasela urhulumente ne-ANC ngokusebenzisa upapasho lwayo kwi-Internet lwaveki naveki ekuthiwa yi-**COSATU Weekly**, namaphephandaba.

I-Cosatu icacisa ngakumbi ngezibakala zokuthengiswa nokunikelwa kolawulo lwamashishini karhulumente kumashishini abucala. Itsho ibanga ukuba amashishini



abucala ajonge ingeniso kuphela, akasokuze anikele ngeenkonzo eziyimfuneko eluntwini ngexabiso elifikelelekayo.

*'Private companies do not want to serve the poor, business take over government assets or services in order to make profit even if government pay them a subsidy, they often skimp on services provisions.'* **COSATU Weekly**, 03 August 2001.

I-Cosatu iqhubeka ityhola urhulumente ngelithi isivumelwano sabo asinasicwangciso-nkqubo sifanelekileyo singaphuhlisa abantu abahluphekileyo.

*'...dangers associated with privatisation are that the agreement has got no policy. It said the government should stop privatisation until it has formulated a policy restructuring state assets.'* **COSATU Weekly**, 03 August 2001.

Esinye isityholo se-Cosatu kurhulumente ngakumbi isebe lezaMashishini karhulumnte kukungakhathelelwa kwezindululo zayo.

*"It's true the DPE [Department of Public Enterprise] consulted COSATU on its policy framework. Then it ignored virtually everything we [COSATU] said. For that reason, when the policy framework was published, we objected to it publicly."* **COSATU Weekly**, 03 August 2001.

Kwinqaku elibhale kwi-**COSATU Weekly** yomhla we-17 kweyeThupha 2001, i-Cosatu ityhola urhulumente ngokusebenzisa i-adiyoloji yobukhaphitali ngaphezu kwaleyo yobusoshiyali isisiseko sembumba ye-ANC, i-SACP ne-COSATU. UWillie Madisha, ongumongameli we-Cosatu ugxeke izicwangciso-nkqubo zezoqoqosho zikarhulumente ukuba azisebenzi kwaye iziphumo zazo kukuphelelisa abantu ngemisebenzi.

*'We [Cosatu] won't rest until government comes to its senses ... We will make sure that we protect the public sector as it is the only provider of affordable services.'* **Cosatu Weekly**, 03 August 2001

UMadisha exhaswa nguRandall Howard ongunobhala-jikelele we-South African Transport and Allied Worker's Union (SATAWU), uthi esona sizathu sibangela ukuba urhulumente abe uqhuba ngale nkqubo kukuba iyinkqubo yobukhaphitali.



Kwixwebhu elibizwa ngokuba *'Speakers' Notes and Memorandum on Privatisation'* lomhla we-16 kweyeThupha 2001, i-Cosatu iyicacisa yenjenje ingxuba-kaxaka yokungaboni ngasonye ngokwe-idiyoloji esetyenziswa yi-ANC nangurhulumnte.

*'Government policies have departed from the tenets of ANC itself. They insist on competition and reliance on markets as the way to reach development. In contrast, the Alliance has always insisted that a strong state is crucial to achieving our economic and social aims. The Alliance agreed that privatisation should only be attempted where investigations show it won't undermine development. Yet virtually every government proposal for restructuring has been put forward without enough research into its impact on our communities or the economy.'*

I-Cosatu iqhuba ithi:

*'What we have seen, instead, is an ideological commitment to bring in the private sector, with little or no attempt at in-depth analysis of the impact on development.'*  
**COSATU Weekly, 03 August 2001**

#### Ungcikivo lwe-COSATU kwisigaba sesibini

Kwisigaba sesibini, i-Cosatu iphendula kwaye icacisa ezinye iindawo kwii-akhawunti ezenziwe yi-ANC. Okuqala i-Cosatu ityhola i-ANC norhulumente ngokuthetha ubuxoki, ijika inyaniso nangokuthi i-ANC ihlasela abantu ngqo ngakumbi iinkokheli zemibutho yabasebenzi ngaphezu kokujongana nomcimbi ekubangiswana ngayo.

*'Cosatu...learned with shock the "distortions, half truths, and character assassinations in the statement released by five members of the cabinet about its stance on government's intentions to privatise state assets.'* **COSATU Weekly, 24 August 2001.**

Okwesibini, i-Cosatu ithi urhulumente lixoki ngokuthi iSebe lezaMashishini oLuntu lityhole i- Cosatu ukuba yavumelana neli sebe ukuphumeza isicwangciso-nkqubo sokuthengiselwa kwamashishini abucala impahla zikarhulumente.



*'The federation further rejected the Department of Public Enterprises (DPE's) "lie" that it agreed to its policy framework when it was published. On contrary, said Cosatu, the framework was condemned immediately after it was published.'* **COSATU Weekly**, 24 August 2001.

Awona amazwi angqingqwa avela kwi-Cosatu ngala athi:

*'A lie does not become truth, no matter how often it is repeated,'* **COSATU Weekly**, 24 August 2001.

Itsho icacisa i-Cosatu ukuba njengoko bebethabatha inxaxheba, eli sebe alikhange liziseso izindululo zayo nabanye abathabathi-nxaxheba:

*'...although the DPE did consult it [COSATU], almost its proposals were excluded in the framework...'* **COSATU Weekly**, 24 August 2001.

Kwinqanaba lesithathu kwisigaba sesibini, i-Cosatu iphendula kwizityholo ze-ANC ithi:

*'The statement demonstrates a sorry failure to study demands or make a genuine effort to understand worker's concerns,'* **COSATU Weekly**, 24 August 2001.

I-Cosatu ibanga ukuba urhulumente utyebisa abo sele betyebile kwaye ngoku ngabona baphembelela ukuba makaqhube ngokuthengisa iimpahla, amashishini neenkonzo zikarhulumente njengoko besenza inzuzo bona.

*'The rich big companies want privatisation because they make millions off government as consultants and managers, and then they get better services. They are the main force pushing for privatisation.'* **"Speaker's notes and Memorandum on Privatisation"** 16 August 2001.

I-Cosatu iphinda ityhole ukuba abasemagunyeni eburhulumenteni ngabo abo baqhubela phambili le nkqubo yohlengahlengiso nokuthengiswa kwamashishini karhulumente kuba befumana amaqithiqithi.



*'A second force for privatisation is bureaucracy. Too often, government officials seem to see privatisation as the main way to solve their problems. 'Speaker's notes and Memorandum on Privatisation' 16 August 2001.*

Okokugqibela, i-Cosatu ityhola ngelithi urhulumente akakaziniki ngqalelo ifanelekileyo izityholo nezikhalazo zayo. Ithi amabango ayo akawananze nganto kwaphela ngaphezu kokuphendula into engasayi kuyiphendula yona Cosatu.

*'So far, government has not seriously negotiated these demands with us.'*  
*"Speaker's notes and Memorandum on Privatisation" 16 August 2001.*

Ndinga ukuba i-Cosatu iphumelele ukucaphukisa nokungcikiva urhulumente okanye i-ANC ukuba mabaphendule benika i-akhawunti ngesicwangciso-nkqubo sohlengahlengiso nokuthengiswa kweempahla namashishini karhulumente. Nanjengoko kutshiwo kwintshayelo ukuba izingcikivo ze-COSATU zindidi mbini; kukho ezo zokuqala ndingazibiza ukuba zizingcikivo zentsusa yoxambuliswano; ukuze kubekho ezesibini, eziphuhlisa nezicacisa izingcikivo zokuqala.

Ngaphezu kwala maxwebhu nopapasho kwi-**COSATU Weekly**, i-Cosatu iqhubeke ihlasela urhulumente ne-ANC kusasazo lweendaba ngakumbi kumaphephandaba. UWilly Madisha, ongumongameli we-Cosatu uhlasela urhulumente athi kwiphephandaba i-Sunday Times:

*'...the government's refusal to accept that transforming a massive organisation like public service, with over a million employees, will take time and resources.'* **Sunday Times**, October 21, 2001.

UMadisha uqhuba athi le nto yenze ucinizelelo kubasebenzi ngenxa yokungakwazi ukucwangcisa izimali ngendlela eyiyo kukarhulumente.

*'...the challenge of transformation puts pressure on labour relations. But the government has made the situation worse with underbudgeting, inconsistent policies and poor negotiations tactis.'* **Sunday Times**, October 21, 2001.

UMadisha edibene nonobhala-jikelele we-Cosatu uZwelinzima Vavi, baqhubeke behlasela urhulumente ne-ANC ngesicwangciso-nkqubo soqoqosho i-Growth, Economic, and



Redistribution strategy (GEAR), njengesicwangciso-nkqubo esingasayikubabonelela abantu abahluphekileyo ngeenkonzo ezifikelelekayo. UMadisha uthi abanakho ukuthula bakuba bengcatshwa ngumntu ebebemthembile:

*'We cannot allow ourselves to be blackmailed into silence. As COSATU we say GEAR (the Growth, Economic and Redistribution strategy) is wrong policy – we must talk about this in order to deal with it.'* **The Mercury**, October, 21, 2001.

Esongeza kule ntetho, uVavi umemelele ukuba:

*'This trend must be stopped in its tracks, because it suppresses internal debates within the alliance. Cosatu should not allow itself to be blackmailed into silence.'* **The Mercury**, October, 21, 2001.

UVavi utyhola ukuba ngale ndlela iqhuba ngayo i-ANC ifuna ukunyanzelisa nokundlandlathekisa wonke umntu obandakanyeka kwimbumba ne-Cosatu ne-SACP ukuba avumelane nayo nokuba akafuni. Utsho esithi abantu abakuvakalisa elubala ukungahambisani ne-ANC bathatyathwa ngokuba ngabangcatshi.

*'At the core therefore is an attempt to impose a conservative hegemony within the alliance. Gear is elevated into an official ANC policy and a historical inevitability. This is a classical THINA (There is No Alternative) syndrome.'* **The Mercury**, October, 21, 2001.

Bephuhlisa izingcikivo ebesele zitshiwo ngaphambili, uVavi noMadisha bathi i-ANC ibhenela kwizithuko nezinyeliso kwiinkokheli zabasebenzi kuba ifuna ukucinizelela iingxoxo zasesidlangalaleni kule mbumba. Batsho betyhola ukuba kukho ezinye zeenkqubo ezisetyenziswa ngurhulumente ezingazange zaxoxwa yile mbumba ye-ANC, i-COSATU ne-SACP. Bangqinelana ukuba leyo asindlela isebenza ngayo idemokrasi. UMadisha ugqibela ngokuthi kufuneka iyiqonde kakuhle i-ANC into yokuba amalungu ale manyano ayalingana akukho lingaphezulu kwelinye.

*'Workers were saying that there must be more respect for partners within the alliance, that there is no supreme partner.'* **Mail & Guardian**, November 23, 2001.



I-Cosatu inike urhulumente ne-ANC umnqamla-juqu wokuba ukuze bayisombulule le nyewe mabadibane ingaphela inyanga yoMqungu kulo nyaka uzayo, 2002.

#### 4.4.2 Ii-akhawunti ze-ANC norhulumente

I-ANC iphendule kolu ngcikivo lwasesidlangalaleni lwe-Cosatu izithethelela kwaye icacisa indawo ezithile kwezi zityholo ibekwa zona. Ikhuphe amaxwebhu ngamaxwebhu kupapasho lwayo lweveki olukwi-Internet, i-**ANC Today**, Volume No:1, 2001. I-ANC izikhuphe iimpendulo zayo zandidi mbini. Kukho iimpendulo ezikhuphe njengombutho okwimanyano ne-Cosatu, neSACP nezipapashwe kwi-**ANC Today** vol 1, 2001. Yaza ezesibini yazikhupha njengorhulumente olawulayo kwiingxelo ezinikelwa kooNondaba. Apha kwesi sigaba ndiza kupeculula ezi ntetho ngenjongo zokujonga nokufumana ukuba bobuphi na ubugcisa ebusebenzisileyo i-ANC ukuphuhlisa ii-akhawunti zayo ukuze zamkeleke eluntwini nakubangcikivi, nokubuyisa umfanekiso oxeke theka ngenxa yongcikivo lwe-Cosatu.

#### A Ixwebhu elikhutshwe ngurhulumente

I-akhawunti karhulumente ekhutshelwe ooNondaba ngomhla wama-23 kweyeThupha 2001, nguMphathiswa wezaMashishinoyi oLuntu, oweZorhwebo neMveliso, oweZimbiwa naMandla kunye ne-ofisi kaMongameli kulapho bavavanya isicwangciso se-Cosatu sokuzibandakanya kugwayimbo ngeenjongo zokulwa nokuthengiselwa amashishini abucala amashishini karhulumente. (Jonga aphendekezi nombolo: 8 njengekopi yeli nqaku)

Olu papasho lusetyenziswe kwanjengendlela yokuzithelela nokuzikhusela kukarhulumente ngesicwangciso-nkqubo sakhe sezoqoqosho, wabe kwangaxeshanye ehlasela i-Cosatu. Oku kwenziwe ngobugcisa obuthile nobuza kuveliswa ngohlalutyo lolu papasho.

- (i) Ukucutha ububi
  - a. Ukuxhasa

Urhulumente uluqala olu papasho ngokuxhasa i-Cosatu kumhlathi wokuqala nalapho abanga ukuba uyakuhlonipha ukuba i-Cosatu izibandakanye kugwayimbo njengendlela yokuvakalisa nokusombulula iingxaki ezikhoyo phakathi kwala maqela mabini. Utsho esithi



lilungelo layo i-Cosatu ukuba izibandakanye kugwayimbo njengaye nawuphi na umsebenzi okanye ummi weli lizwe.

*'Government wishes to reiterate from outset, that our Constitution and laws provide for the right of all citizen to engage in protest action, and workers to withhold their labour on matters that affect them.'* Media Briefing, 23 August 2001

Urhulumente uqhuba azixhase kwaye exhasa amanyathelo akhe okuthengisa amashishi oLuntu ngokuthi anceda ukunikezela ubutyebi kubantu abamnyama nebebewavinjiwe ngaphambili – ngurhulumente wengcinezelo. Ngako oko, amabango e-Cosatu okuba esi sicwangciso –nkqubo sityebisa abo sele betyebile sishiya abahluphekileyo behlupheka ngakumbi, abubuvuvu ngokubanga kukarhulumente.

*'Government has ensured that the restructuring process also helps in expanding ownership of the wealth of the country by black people, who were deliberately excluded under apartheid.'* Media Briefing, 23 August 2001

b. Ukuhlasela umhlaseli

Obu bugcisa buphawula ukuba ukukholeleka komthombo wezityholo kungahlaselwa kanobom. Oko kuhlasela kungenza ukuba umonakalo onokwenziwa sisenzo esingafanelekanga kumfanekiso womtyholwa ucutheke kakhulu. Kwaye ukuhlasela umhlaseli kungawuguqula umdla wabantu ukuba ungabi kwisenzo esingaphumelelanga koko ugxininise kwizityholo ezibekwa ngumtyholwa.

Kolu papasho, urhulumente uqala ngokuhlasela ixesha lokuzibandakanya kugwayimbo kwe-Cosatu.

*'... even if the federatio felt strongly about this matter, we seriously question the timing of the strike.'* Media Briefing, 23 August 2001

Masikhumbule ukuba olu ggwayimbo lwe-Cosatu lwaluza kwenzeka kwiintsuku ezimbini phambi kweNkomfa yoCalucalulo yeHlabathi, eThekwini nalapho iinkokheli zamazwe ngamazwe kunye neendwalutho nezithwalandwe zazilindeleke ngezintsuku i-Cosatu yayifumana ukwenza ugwayimbo ngazo. Kungako oko, urhulumente ebuza ukuba ingaba



ugwayimbo olu luyimfuneko na okanye kukho zizathu zifihlakeleyo i-Cosatu enazo ngolu gwayimbo ngelona xesha lixakeke kakhulu eMzantsi Afrika.

Oku kudandalaziswa ngokucacileyo kumhlathi we-13 nalapho urhulumente atyhola i-Cosatu ukuba iinjongo zayo eziphambili kukukhubaza uqoqosho lweli lizwe kunye nenkonzo enikezelwa kwiNkomfa yaHlabathi. Urhulumente wongeza ngelokuba le Nkpmfa ixoxa ngemiba ephambili kwilizwe loMzanzi Afrika nakwilizwekazi i-Afrika. Kodwa yona i-Cosatu ibonakalisa ukuzama ukuthintela amalungiselelo ukuba angahambi ngendlela efanelekileyo ngokuququzelela ugwayimbo ngexesha elibaluleke ngolu hlobo. Ngokwenza njalo, i-Cosatu ingcatsha konke ebekukade kumelwe yimibutho elwela inkululeko kubandakanya yona Cosatu.

*'... dealing with matters that are at the core of transformation objectives of South African society, stand the danger of being severely undermined, by an organisation that professes to support its objectives. Media Briefing, 23 August 2001*

Urhulumente ethetha ngentsebenziswano phakathi kwe-Cosatu naye malunga nesocwangciso-nkqubo sezozoqosho nohlengahlengiso uthi uthethathethwano phakathi kwala maqela belukade luhamba kakuhle ngakumbi ngokubhekiselele kuhlengahlengiso lweenkampani ezinjengoTransnet (Spoornet), Alexkor, Airports Company (ACSA) nezinye. Nalapho kwafikelelwa kwizivumelwano ezabandakanya nokufumana kwe-Cosatu namahlakani ayo amaqithiqithi athile kolo thengiso nohlengahlengiso.

*'However, some leaders of Cosatu as a federation have chosen to go against the wishes of the affiliates. This can have the effect of complicating the negotiations and frustrating the interests of ordinary workers.' Media Briefing, 23 August 2001*

Urhulumente ugqibezela uhlaselo lwakhe ngokudiza amahlebo okufumana izabelo ezithile kwe-Cosatu nokungakwazi ukufumana imali yokuthenga ezinye izabelo ebizakuzifumana ngale nkqubo esithi:

*'Concrete instances in this regard include the Airports Company, Alexkor (diamond mines), restaurants in National parks (where the bid is still being finalised) and Aventura (where the Cosatu investment arm won the bid but could not raise the necessary finance). Media Briefing, 23 August 2001*



Ndingatsho ukuba obu bobona bugcisa abusebenzise ngengqiqo nangengqondo ekrelekrele urhulumente kule akhawunti ukujongana nongcikivo lwe-Cosatu. Uphumelele ukulukuhla uluntu ukuba luyibone i-Cosatu njengomngcatshi. Ingumngcatshi karhulumentente ecwangcisa naye izinto zolawulo. Ingumngcatshi woluntu ngokuthi ifune ukuba inkomfa equlathe lukhulu kuMzantsi Afrika nakwi-Afrika iphela ingaphumeleli ngokwenza ugwayimbo. Utsho ebonakalisa ukuba i-Cosatu lixoki lebhendengu elilala neli livuke neliya.

Nangona kunjalo, urhulumente uyibeka elubala eyokuba usakulungele ukungena kwizithebe zengxoxo naye nabani na ongumthabathi-nxaxheba kulawulo nolwakhiwo ngokutsha kweli lizwe.

c. Ugqithiso

Obu bugcisa buthabatha isenzo busibeke kwimeko eyahlukeneyo. Isenzo esingafanelekanga sayanyaniswa nemeko yexesha elidlulileyo nokuqonda ukuba iyakubonwa njengelungileyo nenokuthibaza ubuzaza bobubi ngakumenzi ngakwisenzo ngaxeshanye.

Inkqubo yolwakhiwo ngokutsha nophuhliso (RDP) karhulumente kaMandela yaithandwa kakhulu ngabantu noMzantsi Afrika nalapho uluntu lwalubona inzuzo yabahluphekileyo. Esi ingasesinye sezizathu eziphambili ukukhupha olu papasho ukuze yayamanize ikqubo yokuhlengahlengiswa kwamashishini oluntu kunye neRDP ukuyibonakalisa njengeknqubo elungileyo neneenjongo zokuphuhlisa bonke abantu boMzantsi Afrika.

Uphinda urhulumente ayamanise iinjongo zakhe zokunikezela ulawulo lwamashishini akhe kumashishini abucala neenjongo zokuphuhlisa iinkonzo zoluntu ngendlela amashishini abucala anokwenza ngayo olu phuhliso. Uzixhasa ngelokuba ukuba ufuna ukufezekisa utyalo-mali neenkonzo ezisemgagathweni kumntu wonke, kuya nyanzeleka ukuba athabathe le ndlela sele eyithabathile. Ngokuba yena rhulumente akangeke abenakho ukumelana neenkonzo ezisemgagathweni notyalo-mali kuba akanamithombo yaneleyo kwaye akafuni kwandisa ityala leli lizwe ngakumbi.

*'Government does not have enough resources to achieve this; neither can we rely on increased public debt.'* Media Briefing, 23 August 2001



Ngokuthetha ngolu hlobo, urhulumente wayamanise indlela urhulumente wengcinezelo awayeyifumana kwaye ayichithe ngayo imali nendlela lo ukhoyo urhulumente azimisele ukuyichitha ngayo.

Ngomhlathi we-9, urhulumente ugqithisa ngokwayamanisa inkqubo yohlengahlengiso nothengiso lwamashishini athile akhe kunye negunya elifumeneka ngovoto. Ubanga ukuba:

*'... the electoral mandate conferred on government by the overwhelming majority of the people.' Media Briefing, 23 August 2001*

Ngoko ke, akangeke achazelwe lingcutswana leenkokheli zabasebenzi ukuba makenze ntoni okanye asebenzise eziphi inkqubo.

Urhulumente uyalibala ukuba abalandeli abamnike eli gunya uninzi lwabo lukwangabasebenzi abangamalungu emibutho eyakha i-Cosatu. Ngoko ke, i-Cosatu nayo inikwe igunya lokuba imele iimfuno namalungelo abasebenzi kwelinye inqanaba elingelolaseburhulumente kodwa eli gunya ikwasebenza ukwenza impembelelo yeemfuno zabasebenzi kwiinkqubo zikarhulumente – ngakumbi ezibandakanya uqoqosho. Kungoko ndilubona olu xambuliswano lungokuba ngubani na omakathabathe ngaphezu komnye igunya lokumela abasebenzi. Konke oku kuthethwa yi-ANC yindlela nje yokuzikhusela nokubuyekeza umfanekiso wayo.

d. Ukwahlulahlula

Isithethi sizama ukwahlula isenzi esingafanelekanga kwisenzo ezibufana nezexesha elidlulileyo. Olu ingaluthelekiso olunjongo ikukucutha ububi kwisenzo esingafanelekanga.

Ngomhlathi kwesi-6 kolu papasho, urhulumente wahlula iinjongo zokwenziwa nokwakhiwa kwamaziko athile ngurhulumente wengcinezelo kunye neenjongo zokuwalungisa la maziko ukuba ankonze bonke abantu boMzantsi Afrika.

*'... the state enterprises is an important from the apartheid regime were geared to service a small minority in our country, and to provide cushioned employment to sections of this minority,' Media Briefing, 23 August 2001*



Urhulumente uqhuba ahlulahlule ngokuba ukuba uyawayeka la mashishini aqhube ngendlela ebekade eqhuba ngayo kwaye ankonze uncutswana labantu, woba utyeshela umsebenzi wakhe negunya alinikiweyo lokwakha eli lizwe ngokutsha.

Esahlula okubonwa yi-Cosatu njengokutyebisa abathile ngolu hlengahlengiso, urhulumente ucacisa ukuba:

*'Government makes no apology about the fact that black business-people do gain from this process.'* Media Briefing, 23 August 2001

Uxoxa ukuba i-Cosatu ayitsho ukuba uluntu ngokubanzi nabasebenzi kukho abakuzuzayo ngale nkqubo. Kodwa ukuba le nzuzo ifunyanwa ngabasebenzi noluntu ngokubanzi ngakumbi abaNyama ithatyathwa ngokuba kukutyebisa abathile okanye kukuba nguhlohlesakhe, lo nto akasokuze ayicelele uxolo ngokubalilungelo lakhe ukwaba ngokutsha ubutyebi beli lizwe obukwingcutswana labaMhlophe.

### Ukuphika

Isthethi singaphika nje phandle ukuba sisenzile okanye senzekile isenzo esingafanelekanga. Okwesibini, isithethi singaphika ngokunika ingcaciso okanye ubungqina obubambekayo ngesenzo eso. Ukuze kwelinye icala isithethi singatshintsha isisololo ngokutyhola omnye umntu ukuba nguye owenze okanye obangele isenzo esingafanelekanga.

Urhulumente uyaphika ukuba ugwayimbo luyimfuneko kwaye zonke iindlela zokusombulula zisetyenzisiwe ukuba kungade ukubhenelwe kugwayimbo.

*'... the question that the trade union movement, ordinary workers and indeed all South Africans should ask themselves is whether this general strike is actually necessary! For workers, in particular, a sacrifice of this magnitude should be weighed against the objectives to be attained, and whether all avenues for resolving a particular problem have been explored.'* Media Briefing, 23 August 2001

Urhulumente uyaphika ngokunika ingcaciso ukuba uza kuphulukana nobunini bamashishini oluntu ukuba uzisa ulawulo ngokwamashishini abaucala. Uyibeka elubala into yokuba akabufuni ubunini bamashishini anjengeerestyu neehotele kuba azikho



kwiinjongo zoqoqosho zikarhulumente. Enye ingcaciso yeyokuba, ukuba akawathengisi lamashishini okanye awanikezele kulawulo labucala, oko kungenza ukuba awaqhube la mashishini ngemali-mboleko eyakwenza ukuba eli lizwe lixhomekeke ngonaphakade.

*'... government is expected to retain onwership of assets such as holiday resorts and restuaratns, which are not part of its core functions. We are also expected to eschew possibilities of bringing in private sector management and expertise, which can be critical in improving the efficiency of parastatals.'* Media Briefing, 23 August 2001

(iii) Ukuphepha uxanduva  
linjongo ezilungileyo

Isithethi asisiphiki isenzo esingafanelekanga kodwa sicela abaphulaphuli ukuba bangafumanisi umenzi enoxanduva ngokupheleleyo kuba ebesenza isenzo ngeenjongo ezilungileyo.

Kumhlathi wesi-7 kolu papasho, urhulumente uvakalisa iinjongo eziphambili ezilungileyo ezibangela ukuba abe usebenzisa esi sicwangciso-nkqubo sihlaselwa yi-Cosatu.Uxoxa ukuba injongo ephambili ngesi sicwangciso-nkqubo:

*'..speeding up economic growth and job creation [through] lowering of input costs in the economy. Restructuring of state assets, including introduction of competition, is an important element of this [process]. '* Media Briefing, 23 August 2001

Kuba olu khuphiswano kunye nophuhliso kunganceda ukuthoba amaxabiso eenkonzo zoluntu ngokubanzi.

Ngale miqolo ingezantsi, urhulumente ubonakalisa ukucacelwa kukuba uyaqonda ukuba bakho abangonelisekanga sisicwangciso-nkqubo sakhe sezoqoqosho, ngako oko, kufanelekile ukuba azame iindlela zokusombulula uyantlukwano ekhoyo.

*'We are confident as government, informed by our conviction and the weight of the popular mandate, that the restructuring programme will benefit the overwhelming*



*majority of our people. However, where there may be need for improvements in detail, government is prepared to consider them.' Media Briefing, 23 August 2001*

Akaphiki ukuba akungebikho mpazamo kule nkqubo, akaphiki ukuba akungebi uxhwecela abanye abathabathi-nxaxheba ecaleni abangaba badlala indima ephambili kolu hlengahlengiso nophuhliso. Engaphiki ukuba uyawathengisa amashishini acingela ukuba akahambelani neenjongo eziphambili zakhe ngokwezoqoqosho kwaye engaphiki ukuba ufaka ukhuphiswano nolawulo ngokweenkonzo zabucala kumashishini oluntu. Kodwa ubanga ukuba oku konke ukwenza ngeenjongo ezilungileyo – ezikukwakha ngokutsha eli lizwe nokuphuhlisa abantu ngokulinganyo nangokungacalucaluliyo.

## **B. Amaxwebhu akhutshwe yi-ANC njengee-akhawunti**

I-ANC ikhuphe amaxwebhu iphendula njengombutho okwiManyano ne-Cosatu ne-SACP. Kula maxwebhu, ndiza kujonga ukuba bobuphi na ubugcisa ebusebenzisayo ukuzithethelela kuncikivo lwe-Cosatu. La maxwebhu abandakanya lawo aphuma kupapasho lweveki, olukwi-Internet, i-**ANC Today**, Vol 1, 2001 oluhlalutya imeko yezopolitiko eMzantsi Afrika nakwihlabathi ngokubanzi.

### Ileta evela kuMongameli Mbeki

Le leta ilandelwe lupapasho kwi-**ANC Today**, vol 1, nombolo:32, lweveki esuka ngowama-31 kweyeThupha kuya kowe-6 kweyoMsintsi 2001. (Jonga i-aphendeksi nombolo: 9 no10). I-ANC icacisela abalandeli bayo nabafundi bolu papasho malunga namanyathelo athatyathwe nguMongameli Mbeki ukukhawulelana namabango e-Cosatu. Le leta ikwayimpendulo kwileta ebibhalelwe uMongameli Mbeki nguNobhala-jikelele we-Cosatu, uVavi ecela ukuba babe nedibano ekhawulezileyo ukuze kudambe uxambuliswano lwasesidlangalaleni phakathi kwala maqela akwiMbumba nakulawulo lo Mzantsi Afrika.

Kukule leta apho uMongameli Mbeki asebenzise ubugcisa ngobunono bokunqanda ukunwenwa koxambuliswano phakathi kwe-ANC ne-Cosatu. Kubugcisa abusebenzisileyo kukho ukuncungcuthekisa, isenzo sokulungisa, ugqithiso, ukucutha, nokuxhasa. Nabaphinde babusebenzisa kucaciso olwenziwe kwisishwankathelo sale leta esivele kupapasho lweveki elandelelo kwi-**ANC Today** nesisesona siza kusihlalutya njenge-akhawunti ye-ANC.



## (1) Isenzo sokulungisa

Bobabini, uMongameli Mbeki noVavi bayavumelana ukuba kukho emakwenziwe ngokukhawuleza ukukhawulelana nemeko engade ibange uxambuliswano phakathi kweenkokheli nabalandeli bala maqela ezopolitiko. Kubo bobabini, akukho uluvuma elubala uxanduva lokuba nguyeyi owenza okungafanelekanga kodwa bayakuthakazelela ukuthabatha uxanduva lokusombulula nantoni na eyintsumantsumane nengunomnji woluxambuliswano.

*"I agree fully that such a meeting or meetings should take place. I also agree fully with you [Cosatu] that it is through discussion rather than trading accusations in public, or through other forms of hostile confrontation, that we will find solutions for whatever issues might be in contention between the ANC and Cosatu."* **ANC Today**, vol 1 no:32, 31 August – 6 September 2001.

UMbeki eqinisekisa uVavi ukuba kukho amanyathelo akhawulezileyo aza kuthatyathwa yi-ANC ukuba nanjengoko sele ecele oNobhala-jikelele we-ANC uKgalema Motlante ukuba enze konke okusemandleni akhe ukuqinisekisa ukuba le ntlanganiso okanye ezi ntlanganiso zibakhona.

(2) **Ukuphepha uxanduva**  
**linjongo ezilungileyo**

UBenoit (1992, 69) uthi:

*"...our vulnerability to criticism leads to (internal) guilt and (external) threats to our face, both of which motivate a reaction from the actor."*

I-ANC inokuba ithundezwe lixhala nalityala eliyizingileyo lokuba kutheni ingaphenduli kwizityholo ze-Cosatu kunye neminye imibutho athe uMongameli Mbeki nayo iyazingcibhela kwisisulu esingaphenduliyo. Ngako oko, ngoku lixesha lokuba i-ANC iphendule, ilungisa kwaye iphendla kwakhona oko kukhalazelwa yile mibutho ngakumbi i-Cosatu.



*"We had deliberately decided not to engage in any public wrangle not because we could not defend ourselves. We did this because we were conscious precisely of what you state correctly, that is only through our direct meetings that we will resolve any contradictions that may arise between and among us."* **ANC Today**, vol 1 no:32, 31 August – 6 September 2001.

Ndingatsho ukuba oku kuzathuza kudibene nendelelo phakathi, apho uMbeki akwekwa i-Cosatu ngokungakwazi uphatha nokukhusela imicimbi yangaphakathi kwiMbumba ebekufaneleke ukuba iyimfihlo ihlalutywe ngabandakanyekayo. Kungoko ke, i-ANC ithabatha ithuba layo ukuphendula nokwenza inzame zokusombulula olo xambuliswano lukhoyo.

(3) **Ukucutha ububi**

a. **Ugqithiso**

UMbeki ubusebenzise ngokuchule benene obu bugcisa nalapho athabatha isenzo sokuxambulisana nokugxekana njengesenzo ebekufanele ukuba senziwa ngabanxaxhi abangafuni ngugu eMzantsi Afrika. Umemelela amaqela afuna utshintsho ukuba angazibandakanyi nezenzo ebekufanele ukuba zenziwa ngaba banxaxhi, bona mababeke iinjongo zotshintsho phambili. Uxoxa ukuba akukho nkqubela phambili nokuphuhliso olululo olungenzeka kweli lizwe ukuba namaqela ebelwela inkululeko yomntu wonke ngazibandakanya kukuziphatha ngolu hlobo.

*'No revolutionary advance could ever be achieved by launching a hostile offensive either against the ANC or Cosatu. This task, he said, should be left tot he forces of reaction.'* **ANC Today**, vol 1 no:32, 31 August – 6 September 2001.

b. **Ukuhlasela umhlaseli**

Eguqula ithoni yakhe uMbeki ngokuhlasela kwi-Cosatu ukuba i-ANC ayinako ukuthula kwaphela xa ihlaselwa ngokuba ingumngcatshi wamalungelo oluntu ebikade iwalwelwa kangeminyaka engamashumi alithoba nangaphezu.

*'Nevertheless, in the end it becomes impossible for the ANC to remain silent while its positions are persistently being grossly misrepresented, and the movement itself*



*projected as a traitor to the cause of the ordinary masses whose interests it has sought to protect and advance for almost nine decades.'* **ANC Today**, vol 1 no:32, 31 August – 6 September 2001.

Ngalo mhlathi ungentla uMbeki uhlasela ngqo kwi-Cosatu ngakumbi ngokuchaza ngqo ubude bexesha i-ANC yazibandakanya nomzabalazo wokulwela amalungelo oluntu ngokubanzi. Intsingiselo engaba iqulathwe leli xesha ingakukuxelela i-Cosatu ukuba isandula ukufika kumzabalazo wokulwela amalungelo oluntu eMzantsi Afrika, nanjengoko sakukhumbula ukuba i-Cosatu ibekho ngo-1985. Ngako oko, uMbeki ubanga ngokuwekwa ukuba i-Cosatu ayinalungelo lokuhlasela iinzame okanye iinkqubo ezenzayo kuba ziphenjelelwa ngamava esele inawo kupolitiko.

c. Ukuxhasa

UMbeki uthabatha okwenzeka phakathi kwamalungu eMbumba ye-ANC ne-Cosatu kunye SACP akubeke kwimo ethe gabalala nalapho azixhasa ngegunya nonyanzeleko lokuba anike iingcaciso nee-akhawunti kwabo bamfake kulawulo ukusukela ngonyulo lokuqala lwesininzi soMzantsi Afrika.

*'In any case, we have an obligation to explain and account for our ideas and actions to our members, to the broad democratic movement and to the millions who have consistently expressed their full confidence in the ANC on all our democratic elections since 1994.'* **ANC Today**, vol 1 no:32, 31 August – 6 September 2001.

UMbeki ukuthetha oku ngokungathi abalandeli be-Cosatu ababandakanyeki kwaba bavoti bafake i-ANC kulawulo ukusukela ngo-1994. Uthetha ngokungathi i-Cosatu ayolufuni ulawulo lwe-ANC nangokungathi i-Cosatu imele balandeli bambi engengabo abo bangamalungu emibutho ephantsi kwedibanisela yemibutho eyenza i-Cosatu. Ngokuthi aba basebenzi asingobantu abakwa ngamalungu e-ANC kwaye akwiMbumba yala maqela mathathu.



(4) **Ukuphika**  
**Ukutshintsha isisolo**

Xa uMbeki equkumbela ileta eya kuVavi utshintsha isisolo ngokutyhola i-Cosatu ukuba ifuna ukuxoxa ngonobenani kwakugqiba ukubakho imiba etshis' ibunzi ebekungaxovulwa yona. Ngokuthetha ngolu hlobo, umbeki ufuna kuba ihlale ezingqondweni zabafundi bolu xwebhu into yokuba bona beyi-ANC ababoni kukho isizathu sibalulekileyo sokuba makubekho le dibano, ngapha koko bona bebenokuyinika ulwazi elufunayo i-Cosatu kuphela.

*'There were however more fundamental issues than the matter of correct and adequate information, Mbeki said. He said he hoped that as the organisations met to discuss these issues, "we will all be ready to confront these strategic issues frankly, honestly, on depth and as true comrades".'* **ANC Today**, vol 1 no:32, 31 August – 6 September 2001.

Ngokugqibezela ngomqolo ololu hlobo, uMbeki ufuna ukubonakalisa i-Cosatu njengombutho olwela imfitshimfitshi, umbutho ongenamqolo ngakufunayo, umbutho ongenalwazi lwaneleyo ngenkqubela phambili kweli lizwe nosafuna ukufundiswa ngezopolitiko ngokubanzi nanzulu. Ngokubeka la mabala nezenyeliso ekugqibeleni, uMbeki uphumelele ujika ingqondo abafundi bolu xwebhu ukuba bacinge ngakumbi nge-Cosatu nekumeleyo.

Ezi ntlobo zobugcisa uzisebenzisele ukuzikhusela yena Mbeki nokukhusela i-ANC kungcikivo lwe-Cosatu. Yona i-ANC isebenzise le leta njengesixhobo sayo sokuhlasela kumhlaseli oyi-Cosatu, ukufezekisa ezayo iinjongo zokuba makungajongwa kuyo, kodwa mayibe yimhemhe ye-Cosatu yonke le nto. Kushwankathelo lwale leta, i-ANC ikugxininise kakhulu ukungazi nto kwayo ngengxaki ye-Cosatu kwisigaba sokuqala solu shwankathelo. Iinjongo eziphambili zokuba i-ANC yenze ngathi ayazi nto ngengxaki ye-Cosatu kukuba ifuna ukulukuhla abafundi bolu papasho ukuba babone le nto yona ANC ifuna ukuba bayibone ngolu lwayo uhlobo. Ngaloo ndlela ibe isitshintshile isisolo.



## Ixwebhu “Tripartite Alliance I”

Eli xwebhu liyingxelo yeentlanganiso ezazibanjwe nezaziza kubanjwa yi-ANC. Kwalapha kweli xwebhu, i-ANC inika izigqibo ezithatyathwe sisigqeba sayo kunye nezicwangciso emazithatyathwe njengomkhomba-ndlela ekusombululeni ingxaki ekhoyo phakathi kwala maqela angamalungu eMbumba ne-SACP. I-ANC isebenzise ubugcisa obusisenzo sokulungisa, ukuhlasela umhlaseli, ukugqithisa, ukutshintsha isisolo, ukuba nakho, kunye nokuxhasa. (Jonga i-aphendeksi nombolo: 11 njengekopi yeli ngaku)

### **(1) Isenzo sokulungisa**

Ilungiselela indibano okanye iindibano ne-Cosatu, i-ANC iqalise kwangoko ngeentlangiso kuwo wonke amaqanaba olawulo kulo mbutho. Ezi ntlanganiso beziyindlela yokubonisana ngeendlela ekunokusonjululwa ngazo iyantlukwano phakathi kwe-ANC ne-Cosatu malunga nombala wokuhlengahlengiswa kwamashishini karhulumente. I-ANC iqhube yayasaza amalungu esigqeba sayo esiphezulu kwiinqila nakumasebe alo mbutho kwilizwe lonke ngeenjongo zokuxoxa imiceli-mngeni ejongene nayo le Mbumba.

*“Members of the national executive have been deployed to each of the regions to brief regional and branch leadership on discussions in the National Executive Committee (NEC), and to facilitate discussion among ANC members on the challenges facing the Alliance summit to be held before the end of the year.”*

*“Tripartite Alliance I” **ANC Today**, vol 1, no 38, 12 –18 October 2001*

Isigqeba se-ANC siphinde savumelana ukuba sixoxe nemibutho engamalungu eMbumba phambi kokuphela konyaka, 2001. Apho kuya kuxoxwa ngemiba edala uxambuliswano phakathi kwala maqela nezicwangciso zikarhulumente kunye nendlela eqhuba ngayo i-ANC. Ezi ziinzame zokuphelisa nokusombulula nayipha na imeko okanye into engaba ibanga ukungaboni ngasonye phakathi kwale mibutho ingamalungu eMbumba emanyeneyo kulawulo lweli lizwe.



(2) **Ukucutha ububi**a. **Ukuhlaselela umhlaseleli**

Xa icacisa ngezinto eziza kufuna ukuxoxwa, i-ANC izibeka ngendlela ehlaselayo ngakwi-Cosatu. Okokuqala ithi:

*"The discussion follows a period of strained relations between the member organisations of the Alliance." "Tripartite Alliance I" **ANC Today**, vol 1, no 38, 12–18 October 2001*

Eyesibini into ezakuba kwezi ngxoxo lugwayimbo lwe-Cosatu elwenzeke phambi kweNkomfa yoCalucalulo ebibanjelwe eThekwini.

*"Tensions within the Alliance were brought to ahead by Cosatu's general strike against government's programme of restructuring state assets..." "Tripartite Alliance I" **ANC Today**, vol 1, no 38, 12–18 October 2001*

Olu luhlaselo ekudala ndilubabaza lokuba ngalo lonke ixesha, i-ANC yasoloko iphendula ngokubeka ityala kwi-Cosatu ngokungakwazi ukugcina nokuphumeza izicwangciso ekwakuvunyelwene ngazo. Itsho isithi:

*"This came against the backdrop of problems in the Alliance for at least the last five years, blame on a range of ideological, policy, strategic, structural, and tactical differences." "Tripartite Alliance I" **ANC Today**, vol 1, no 38, 12–18 October 2001*

Ngokuthi izibeke ngolu hlobo i-ANC ezi ngxaki yenzela ukutshintsha ingqalelo yabantu ingajolisi kuyo koko ijolise kwi-Cosatu nezenzo zayo. Okwesibini, olu hlasele lusetyenziswe ngobuchule ngokuthi bufakwe kwimihlathi esekuqaleni kolu xwebhu ukuze umfundi walo abone kwamsinyane ukuba le ngxubakaxaka ngumsebenzi nezenzo ze-Cosatu. Yi-Cosatu ebangele ukuba muncu kobudlelwane phakathi kwayo ne-ANC. Ikwaziyo nebangele ukuba kubekho ugwayimbi kwintsuku ezimbini phambi kweNkomfa yoCalucalulo yeHlabathi. Yi-Cosatu ekwabangele iyantlukwano ngokwe-adiyoloji emayisetyenziswe kuqoqosho lweli lizwe. Le yindlela abantu abaninzi abangayiqonda ngayo le ntsamantsumane iphakathi kwe-ANC ne-Cosatu. Ngako oko, uhlaselo lwabo lube luphumelele ukufezekisa iinjongo zalo.



b. Uggithiso

Nanjengoko ekhe watsho uMongameli Mbeki kwelinye ixwebhu elihlalutywe apha ngentla ukuba olu xambuliswano alungakuhlengahlengiswa kwamashishini karhulumente kuphela. Lo ngumcimbi owendeleyo nowandileyo onobuzaza ngaphezu koko. Nakweli uxwebhu uyayibethelela le nto ngendlela nje engaqondakaliyo. Uyenza ngokusebenzisa ubugcisa bokugqithisa apho athabatha enye into eyise kwimeko ebanzi okanye engenye.

*“...the NEC noted the effects the political transition of 1994 had on the organisation and the alliance. The reality of governance and the national and global context in which the transition took place presented new challenges for the ANC, its alliance partners and the broad forces for change.” “Tripartite Alliance I” **ANC Today**, vol 1, no 38, 12 –18 October 2001*

I-ANC ithabatha imeko eyenzeka kule nkulungwane iyayamanise nezinto ezenzeka kwiminyaka emihlanu nemithandathu eyadlulayo, ngexesha yona yayiqala ukutsala imikhala yolawulo eMzantsi Afrika. Iyaphinda futhi yayamanisa le meko neengxaki ezifumanayo kulawulo. Le yindlela nje yokuguqula umdla wabafundi beli xwebhu ukuba bangacingi ukuba i-ANC iyoyisakala ukusebenzisana ne-Cosatu.

c. Ukwahlulahlula nokufanisa

Obu bugcisa bobokwahlulahlula okanye ukufanisa izenzo ezingafanelekanga okanye imeko zobunzima ezingabonakala njengoyena nobangela wokuba kube kwenzeka okungafanelekanga. I-ANC ibusebenzise ngobuchule nobu ubugcisa, apho ithe yathabatha iimeko zamahlakani ayo kule Mbumba yazizoba njengezinokubangela ubudlelwane obungamuncu emva kwexesha – njengangoku ke.

*“The SACP has had to deal with similar problems, including the challenge following its re-emergence in 1990 as a legal organisation to build its structures and establish its identity as distinct from the ANC. Cosatu is having to grapple with the many challenges which face the trade union movement in a radically changed and rapidly changing global economic environment.” “Tripartite Alliance I” **ANC Today**, vol 1, no 38, 12 –18 October 2001*



Kutheni i-ANC iziduba ngokusixelela ngeemeko ezithubeleze phantsi kwazo i-SACP ne-Cosatu? Kungokuba ifuna ukutshintsha umdla wabantu kwingxaki ejongene nazo yona ANC izijolise kumahlakani ayo. Ukuba nawo njengokuba ehlasela nje aphantsi kweemeko zoxinizelelo abangena kuzilawula. Ngako oko, ngokuhlasela baqhubela phambili inkcubeko okanye ikakade le mibutho yezopolitiko yoMzantsi Afrika esoloko yabona iimpazamo kumbutho olawulayo

d. Ukuxhasa

UWare noLinkugel (1973) bahlomla bathi ngobu bugcisa:

*“...used to mitigate the negative effects of the act on the actor by strengthening the audience’s positive affect for the rhetor.” (Benoit, 1992, 77)*

Nayo i-ANC ilandela ngqo ekhondweni lokutshiwo nguWare noLinkugel, ngokuthi:

*“The NEC reaffirmed the position of the leading force democratic transformation in South Africa.” “Tripartite Alliance I” **ANC Today**, vol 1, no 38, 12 –18 October 2001*

Iphinda izixhasa sele ihlasela ngokuthi:

*“...the ANC had a historical obligation to ensure the resolution of differences and to work to strengthen, politically and organisationally, each of the members of the alliance.” ‘Tripartite Alliance I’ **ANC Today**, vol 1, no 38, 12 –18 October 2001*

Lo nguwona mhlathi uveza ubungqina bokuba ngela xesha ibiquka i-ANC kwimihlathi ehlalutywe apha ngentla (4.4.2.2.3.1.6), ibigquma nje umbona ngamakhasi. Isonqena ukuyibeka elubala ityiwe naziintaka into yokuba i-Cosatu ne-SACP, ngokubona kwayo, azinalwazi lunzulu ngezopolitiko. Ngako oko, akunakubakho ukuqondana kuyondeleleneyo ngaphandle kokuba i-ANC iyifundise le mibutho, isenza oko ikubiza ngokuba kukunyanzeleka kuyo ukuba ifundise la maqela ngezopolitiko nangombutho.



Ibanga ithi i-ANC:

*"A central task in building the Alliance is therefore to strengthen the ANC as a mass-based organisation, with a solid theoretical understanding of the objectives, tasks and environment of the NDR [National Democratic Revolution]. " 'Tripartite Alliance I' ANC Today, vol 1, no 38, 12 –18 October 2001*

Lo mba ukulo mhlathi ngulowo ochukumisa imixhelo yeenkokheli ze-Cosatu ukuba kungani i-ANC zibona njengengangamsha engaphezu kunamahlakani ayo akule Mbumba.

Umongameli we-Cosatu, Willy Madisha ephikisa imbono ye-ANC uthi:

*"Workers were saying that there must be more respect for partners within the alliance, that there is no one supreme partner." Mail & Guardian, November 23, 2001*

I-ANC iqhubeka nokuzixhasa kumhlathi olandelayo isithi:

*"The Alliance requires a strong progressive trade union movement, capable of representing the interests of its members while engaging in broader tasks of social transformation." "Tripartite Alliance I" ANC Today, vol 1, no 38, 12 –18 October 2001*

Kungani ukuba i-ANC ilitsolise elokuba ifuna umbutho wabasebenzi onenkqubela? Ingaba umbutho wabasebenzi esebenzisana nawo ngoku ubonakala njengongena nkqubela? Ingaba i-Cosatu ayizanelisi izidingo ekufanele ukuba iyazenzela okanye izenzela i-ANC okanye le Mbumba? Ingaba i-Cosatu kufuneka ukuba yanelise okanye ivumelane ne-ANC ngayo yonke into eyenzayo? Yonke le mibuzo yimibuzo umfundi weli xwebhu engahlala izingile engqondweni yakhe ngakumbi xa eyilandela kakuhle ingxabano phakathi kwale mibutho mibini.

Iqukumbela ixwebhu layo i-ANC iphindele kubugcisa besenzo sokulungisa apho ibanga ukuba zonke ezi zinto ithe yaziveza apha ngentla kuyakufuneka ukuba zihlaselwe ngaxeshanye namqondo mnye yimibutho engamalungu eMbumba.



*"These tasks must be undertaken alongside ongoing efforts to develop and implement Alliance programme at national, provincial and local level, to improve mechanisms of communication and information flow, to address issues of how the structures of the Alliance can be best relate to each other; and to approach politically the resolution of differences that exist or may arise between Alliance partners," "Tripartite Alliance I" **ANC Today**, vol 1, no 38, 12 –18 October 2001*

### (3) Ukuphika

#### Ukutshintsha isisolo

Kumhlathi olandela lo ucatshulwe ngentla (2.2.3.1.3), i-ANC ityhola ukutshintshwa nokumiselwa ngokutsha kwamanqanaba okusebenza ngaphakathi kulo mbutho. Ibanga ukuba amalungu aphambili nanamava kulo mbutho athe atshintshelwa kwizinkundla eziphambili eburhulumenteni eshiya izithuba zingavalwanga ngabantu abanamava.

*" The ANC was affected by the deployment in the 1994 of much of its leadership and experienced cadres to positions on parliament and the legislature, government, the public service and other important areas." "Tripartite Alliance I" **ANC Today**, vol 1, no 38, 12 –18 October 2001*

Le yindlela nje yokuphepha uxanduva nokubaleka ukuvuma ukungaphumeleli ukukhathalela iziphakamiso zamanye amalungu akwiMbumba ephambili kulawulo.

I-ANC ihambisa ithi:

*"This has a marked impact on the strength and coherence of structures of the movement. As a result, the ANC has not been able to exercise as it should its responsibilities in strengthening and leading the alliance." "Tripartite Alliance I" **ANC Today**, vol 1, no 38, 12 –18 October 2001*

Ngokunokwam ukubona, kukuqhatha nje abafundi bolu xwebhu nokuphepha uxanduva njengoko benditshilo apha ngentla. Ndiyaqonda ukuba i-ANC inazo iintlanganiso ezinjengee "Lekgotla" ezibanjwa sisigqeba sayo esiphambili ukusombulula yonke into engahambi ngandlela ngaphakathi kulo mbutho nakurhulumente. Ekuqaleni kohlalutyo lolu xwebhu ndithethe ngesenzo sokulungisa, apho i-ANC idibanise isigqeba yagqiba ekubeni



makusasazwe amalungu aphambili ukuba aye kunika umhlahla-ndlela kwabo bakumanqanaba asezantsi ngeenjongo zokusombulula ingxabano ede yanobuzaza kunye ne-Cosatu. Ngako oko, asinyaniso into yokuba la malungu anamava ngaphakathi kwi-ANC akanakufumaneka ukusombulula iingxaki ezivelela umbutho wawo.

#### (4) Ukuphepha uxanduva.

##### Ukuba nakho

Ukubeka isityholo kwenye imeko, i-ANC isebenzise ubugcisa bokuba nakho ibonakalisa ukuswela into okanye ulwazi oluthile ebekufanele ukuba inalo ukuze ingenzi esi senzo singafanelekanga.

*“The NEC identified a lack of theoretical depth and political engagement within the alliance, leaving the alliance at a disadvantage in addressing with confidence the challenges and complexities of the new political environment. “Tripartite Alliance I”*  
**ANC Today**, vol 1, no 38, 12 –18 October 2001

I-ANC ibanga ukuba:

*“This has contributed to the lack of a common understanding among and even within the alliance member organisations on the role and function of the alliance, and how relationships within alliance should operate and be managed.” “Tripartite Alliance I”*  
**ANC Today**, vol 1, no 38, 12 –18 October 2001

I-ANC ityhola ezi meko zingentla ngeenjongo zokufezekisa ukuba le ngxaki iphakathi kwayo ne-Cosatu ayikhange nakancinane ibe idalwe yiyo. Unobangela wokuba nditsho kukuba iyaquka ngokungabinathiyori inzulu ngezopolitiko kunye nokungabinakuqondana phakathi kwala maqela angamalungu eMbumba. Ukungaqondani ukuba ngubani ophambili okanye oyinkokheli kule Mbumba, isebenza njani le Mbumba, kwaye ubudlelwane bayo buhamba bude buye kuma phi. Apha ngezantsi sizakuva ukuba oku kuhlasela nokunyemba amahlakani ayo kulawulo ikwenza njani i-ANC.



Ixwebhu "Tripartite Alliance II"

I-ANC ilibhale eli xwebhu, 'Tripartite Alliance II' leveki eqala ngomhla we-12 ukuya ngowe-18 kweyeDwarha 2001, ngeenjongo zokugxininisa oko sele ikuthethe kwixwebhu i-"Tripartite Alliance I". Yongeza ecinga kuba kubalulekile yaza yacacisa okumfiliba. Kuyo yonke lo nquleqhu, i-ANC izisebenzisile iindlela ezithile zobugcisa bokubuyekeza umfanekiso wayo kungcikivo olwenziwa yi-Cosatu. Isebenzise ubugcisa obunjengokutshintsha isisolo, ukungcungcuthekisa, ukuphepha uxanduva ngokucaphukisa, isenzo zokulungisa nokuhlasela umhlaseli. (Jonga i-aphendeksi nombolo: 11 njengekopi yeli nqaku)

**(1) Ukuphika**Ukutshintsha isisolo

Nanjengoko busetyenzisiwe obu bugcisa kwixwebhu elihlalutywe apha ngentla, i-ANC iyaphinda iyabusebenzisa kwakwimeko enye ekuqaleni kolu xwebhu i-"Tripartite Alliance II". Iinjongo zokusebenzisa obu bugcisa ndicinga ukuba iyakuba kukusola imeko yeenguqu nokungena kwe-ANC kulawulo. Itsho igxininisa ukuba le nto asingxaki ya-ANC kuphela, koko namanye amalungu ale Mbumba ayachaphazeleka.

*"The relative vacuum of political and organisational leadership within the structures of the Alliance following the democratic transition of 1994 is a key cause of the problems currently being experienced by the alliance, according to the ANC National Executive Committee."* "Tripartite Alliance II" **ANC Today**, vol 1, no 38, 12 –18 October 2001

Itsho i-ANC ibanga ukuba onke amalungu ale Mbumba achaphazeleke ngeendlela ezininzi, ezinjengozi:

*"(1)...an exodus of experienced leadership from full-time organisational work, (2) weakened branches, and with (3) the emergence of tendencies such as careerism and factionalism."* "Tripartite Alliance II" **ANC Today**, vol 1, no 38, 12 –18 October 2001



Obu bubugcisa bokubonakalisa ukuba ingxaki ayenziwanga ziinkokheli ze-ANC okanye i-Cosatu okanye i-SACP, kodwa zenziwe ziimeko ezisebenza phantsi kwazo ezi nkokheli zale Mbumba.

## (2) Ukungcungcuthekisa

I-ANC isakuphika ukuba uxanduva lolwayo ukuze icele ixolo ngokungakhathaleli amahlakani ayo ngemicimbi abanga ukuba kudala eyixelela i-ANC ngayo kodwa ayifuni kuphendula. Kodwa inye into eyenzayo kumaxwebhu ewakhuphileyo kukuvuma kuba ingxaki yona ikho phakathi kwale mibutho kwaye ifuna ukusonjulwa ngokukhawuleza.

*"The relative vacuum of political and organisational leadership within the structures of the Alliance...is a key cause of the problem being experienced by the alliance..."*

*"Tripartite Alliance II" ANC Today, vol 1, no 38, 12 –18 October 2001*

Ezinye iingxaki ezivumayo i-ANC zezo zixoxwe phantsi kobugcisa bokutshintsha isisol.

## (3) Ukuphepha uxanduva

### Ukucaphukisa

KuBenoit (1992,76) uScott noLayman (1968) bathi xa bachaza indlela obusebenza ngayo obu bugcisa:

*"...the actor may claim that the act in question was performed on reaction to another wrongful act, which understandably provoked the offensive act in question."* (1992, 76)

Ngomqolo othi:

*"It is this understanding which gives rise to the concept dual membership, where members of the SACP join the ANC as members in their right. They participate fully in the political life of the ANC, the formulation of its policies and the execution of its programmes," "Tripartite Alliance II" ANC Today, vol 1, no 38, 12 –18 October 2001*



I-ANC icaphukise i-Cosatu ngelithi yona ingumngena-mva kule Mbumba kodwa yiyo esele idala uqushululu ngaphezu kwe-SACP ekudala besebenzisa na nayo iminyaka engaphezu kwamashumi amane. Ngako oko, ukuthula okanye ukuphendula kwayo ngolu hlobo i-ANC kubangelwe zizenzo ze-Cosatu nesandula ukufika kwiMbumba ye-ANC. Le meko ingabufumana ubungqina kuxwebhu elihlalutywe apha ngentla, apho i-ANC ityhola ngokungabikho kolwazi olunzulu ngemeko yezopolitiko phakathi kwala maqela ale Mbumba. Esi sityholo kuyacaca ukuba sibhekiselele kwaye sikwekwa i-Cosatu njengoko isandule ukungenela kwiMbumba ye-ANC ne-SACP ngo1987.

Iqhuba ithi i-ANC:

*"The inclusion of Cosatu in the alliance of the SACP and ANC was the result of conscious decision of the federation at its formation to not merely restrict itself to the improvement of the wages and working conditons of its members..." "Tripartite Alliance II" ANC Today, vol 1, no 38, 12 –18 October 2001*

Kulo mqolo i-ANC icacisa into ebikhe yayithethe ngaphambili isithi i-Cosatu mayingalweli amalungelo abasebenzi kuphela kodwa mayibe ngumbutho wabasebenzi onenkqubela phambili noququzelela utshintsho ukuze ivane nayo. Apha iziveza elubala iinjongo ezaziphambili zokuba i-ANC ne-SACP zibe zithabatha i-Cosatu ukuba ibelilungu leMbumba. Eyona njongo ndicinga ukuba yayiphambili kwi-ANC yayikukuzikhusela kugwayimbo lwabasebenzi ngamaxesha apho kungekho mvisiswano malunga nemivuzo okanye ezinye izikhalazo zabasebenzi. I-ANC yacinga ukuba i-Cosatu ayisayi kuze izigatye ezinye zezindululo zayo nanjengoko zaziya kube zibonakala njengezivela kwiMbumba nebandakanya i-Cosatu. Yiyo lo nto i-ANC isitsho phandle ukuba i-Cosatu yayikho kuqulunqo lwesicwangciso-nkqubo sohlengahlengiso lwamashishini nokuthengiswa kweempahla zikarhulumente. Ngako oko, i-Cosatu iyayicaphukisa i-ANC ngokuvukela izigqibo eyayinegalelo kuzo. Ezi zizizathu ezibekayo i-ANC ukuba ziyicaphukise kangangokuba yade yagqiba kwelokungaphenduli ixesha elide kodwa ngoku ithe mayikhe iphendule ngokubhala kupapasho lwayo lwaveki naveki olukwi-internet.



**(4) Ukucutha ububi****Ukuhlasela umhlaseli**

Ngeenjongo zokuthomalalisa ubuzaza bohlaselo ngakuyo kwakhona i-ANC isebenzisa ubugcisa bokuhlasela umhlaseli ngelithi:

*“[There is] an increasing tendency within the SACP, Cosatu and even the ANC to try ‘detach’ the working class and working class struggles from the broad multi-struggle for national liberation. All of these aims are pursued under the banner of ‘taking forward working class struggles’.” “Tripartite Alliance II” **ANC Today**, vol 1, no 38, 12 –18 October 2001*

Olu luhlaselo oluthe ngqo kumalungu ale mibutho mibini ikwiMbumba ne-ANC, apho i-ANC ibona iinkokheli zale mibutho njengezingcatsha umzabalazo woluntu ukwenza inzuzo kuzo. Unobangela ndibange ukuba i-ANC ihlasele le mibutho mibini kuphela kungenxa yendlela ethe yayibeka ngayo le mbono yayo. Xa ibhala iqale nge-SACP yenza nge-Cosatu yabe sele igqibela ngayo. Ukuze uqonde ukuba iyayengezelisa nje ngokuzifaka, ifaka igama u“even” phambi kokuba ilibhale elayo igama. Kutheni ingaqali ngelayo igama nje kuba ingowona mbutho ubanga ukuba uphambili noneenkokheli ezininzi eburhulumenteni nezisebenza kwizikhundla eziphezulu? Kungokuba ifuna ukubonakalisa ukuba abona bantu benza yonke igxwabagxwaba zinkekhele ze-Cosatu, ezinjongo zazo ikukufumana izikhundla eziphezulu eburhulumenteni nanjengoko sele kwenzekile kwiinkokheli zangaphambili ezinjengooMbazima Shilowa, John Gomomo, Membathisi Mdladlana, kubala nje abambalwa.

**(5) Isenzo sokulungisa**

I-ANC iyafunga ukuba makwenziwe iinzame zokulungisa konke okonakeleyo ngokuthi kwenziwe ezi zinto zilandelayo:

*“(1)...move away from the oppressive labour relations of apartheid... (2) [better understanding of] the process of globalisation, changes in productive processes and changes in the labour market [which] have had a significant effect on workers, the poor and on trade union movements...” “Tripartite Alliance II” **ANC Today**, vol 1, no 38, 12 –18 October 2001*



Iqhuba iyala i-Cosatu ukuba mayiqaphele kwaye yenze iingququ ngoku kulandelayo:

*"(1)...deal with changes brought about the transformation and restructuring of the economy...(2) building [of] a democratic and developmental state...(3) beginning to address the social deficit of apartheid."* *"Tripartite Alliance II"* **ANC Today**, vol 1, no 38, 12 –18 October 2001

Itsho incoma kwaye ikukhuthaza ukuvela kweembono ezizimeleyo kwezo ze-ANC nalapho onke amalungu makathabathe inxaxheba ngokunokwawo kodwa angaphulukani nomqondo wawo wezopolitiko ohambisana ne-ANC. Ezi zinto ithi maziqatshelwe yi-Cosatu i-ANC, ndingatsho ukuba zezi kudala izibona njengengxaki ebangela ukungavani nokungavumelani phakathi kwale mibutho. Njengesenzo sokulungisa, i-ANC iyavuma okuqala ukuba ziingxaki emazilungiswe yiyo, yi-Cosatu kunye nabani na obandakanyekayo kuphuhliso lweli lizwe nakulawulo noqoqosho. Xa iqukumbela intetho yayo, i-ANC ivalelisa ngelithi makubekho iintlanganiso ezibanjwa phakathi kwe-SACP ne-Cosatu ukuxoxa ngeengxaki ezikhoyo ngaphakathi kule Mbumba.

#### 4.4.3 Ukuqukumbela

Iingcali kuqulunqo lweethiyori zobugcisa bokubuyekeza umfanekiso ezinjengooGoffman (1967), Schonbach (1980), Cody noMcLaughlin (1985), Buttny (1987) ziyavumelamena kuba kukho amanqanaba alandelwayo ukwenza i-akhawunti. UBenoit (1995:39) ushwankathela la manqanaba ami ngoluhlobo.

1. *"A person commits (or is believed to commit) an act that appears undesirable to another person or persons."*
2. *"This results in a reproach or request for a repair"*
3. *"The act provoke a response, the actor's account"*
4. *"This account is then evaluated by the person or persons to whom it was issued."*
5. *"Finally , the offending actor may offer thanks for acceptance of the account."*  
(1995:39)

Siza kuqaphela ukuba ngaba la manqanaba adweliswe apha ngentla akhona na kwezi akhawunti zihlalutywe apha ngentla. Okokuqala, i-Cosatu ikholelwa ekubeni i-ANC



norhulumente banamatyala anjengekuhlengahlengisa amashishini karhulumente – enikezela kwiinkampani zabucala iinkonzo zoluntu, kusebenzisa i-adiyoloji yobuKhapitali, ukungasebenzisi ezinye zeengcebiso zamanye amaqela akwimbumba elawula eli lizwe, ukungabinasicwangciso-nkqubo sezoqoqosho, ukuhlasela iinkokheli ze-Cosatu xa zivakalisa izimvo zazo malunga nokungalunganga okwenziwa yi-ANC nangurhulumente kunye nokuvumela abasemagunyeni eburhulumenteni ukuba bakhuthaza le nkqubo yokuthengiselwa amashishini abucala iimpahla zikarhulumente. Ngezi zibakala, inqanaba lokuqala kwi-akhawunti ngokukaBenoit lifezekile.

Inqanaba lesibini liziziphumo zale nkolelo yezenzo ezingafanelekanga ezikhokelela kungcikivo oluya kufuna impendulo evela kumtyholwa. Ngenxa yezi zingcikivo zidweliswe ngentla, i-ANC norhulumente baye banyanzeleka ukuba baphendule benika ii-akhawunti malunga nemiba abatyholwa ngayo yi-Cosatu. Kwiimpendulo zabo, i-ANC norhulumente bathe bakhupha amaxwebhu ngamaxwebhu bezathuza ukuba kungani na ukuba babe baqhuba ngale ndlela benza ngayo. Kukwezi akhawunti, apho basebenzise ubugcisa obuninzi bokubuyekeza umfanekiso okanye ubekeko lukarhulumente nolwe-ANC ngaxeshanye. Ibe linqanaba lesithathu elo.

Kwinqanaba lesine kulapho i-Cosatu iphendula imiba ethile iphikisana okanye ivuma oko ukutshiwo okanye kutyholwa yi-ANC norhulumente. Kulapho zivele khona izingcikivo endizibiza ukuba zezongezelelweyo zeCosatu. Kwezi zingcikivo, i-Cosatu ityhola urhulumente ukuba uyeka imiba emayisonjululwe koko uhlasela ngqo kwiinkokheli zabasebenzi ezityhola ngokuba zingabangcatshi abasebenzela ukufumana izihlalo eziphezulu eburhulumente. Ezinye zezi nkokheli zisebenzela ukuba ziqhekeze le mbumba, ibanga itsho i-ANC kuhlalutyo olulapha ngentla.

Kwinqanaba lokugqibela, bobabini, umtyholi oyi-Cosatu nomtyholwa oyi-ANC norhulumente bayavuma ukuba kukho okufanele ukulungiswa okungalunganga. Ngako oko, la maqela makasebenzisane ukusombulula nokuba yeyiphi na ingxaki ephakathi kwawo. Kodwa koku kuvuma kwayo i-ANC ukuba ikho ingxaki emayilungiswe, ayiluvumi nakancinane uxanduva lokuba yiyo edale ubudlelwane obubonakale bumuncu phakathi kwala maqela. Phofu neCosatu ingaluvumi nayo uxanduva lokuba yiyo ebengele ukungabikho kothethathethwano phakathi kwala maqela akwiMbumba. Ngako oko, ekuqgibeleni kwezi akhawunti asifumani mntu ucela uxolo, ubulela ngokuveliselwa ebengakuqondi ukuba kungabanobuzaza kubekeko lwakhe.



Nanjengoko sele sibonile kula maxwebhu ukuba i-akhawunti ikhutshwa ngeenjongo ezithile, ezithi ngamaxesha amaninzi zihambelane nobugcisa obusetyenziswayo. Kukho umbuzo wokuba kungani ukuba umntu athabathe inkxamleko engaka ezama ukwakha i-akhawunti ngenxa nje yobuso okanye ubekeko lwakhe lo mntu. UFisher (1970) ucebisa ukuba eyona njongo ingundoqo wobuciko basesidlangalaleni kukuhlambulula umfanekiso.

UBenoit (1995:69) wongeza ngokunika ezinye izizathu ezingabangela ukuba umntu afune ukuhlambula ubuso okanye umfanekiso wakhe.

1. *"face or reputation is a crucial commodity because it contributes to a healthy self-image*
2. *concerns its role in the influence process*
3. *people can be expected to defend their faces if threatened"* (Brown and Levinson:1978:66)

## 4.5 UTONY YENGENI NOZINYOBO KUTHENGO LWEZIXHOBO

### 4.5.1 Ungcikivo

Ungcikivo oluhlupheza ukuba kuvele ii-akhawunti okanye ucele uxolo lungahlulahlulwa lube ziindidi ezine, azichaza ngolu hlobo uMcLaughlin, Cody noRosentein (1983):

*"expressing surprise or disgust, suggesting that the person being reproached is morally or intellectually inferior, requesting an account, and rebuking another person."* (Benoit 1995:68)

Kwimpendulo ayifake kwiphephandaba i-Sunday Independent yomhla we -15 kweyeKhala 2001, uTony Yengeni usebenzise esinye sesi zingcikivo zingentla. Apho avakalisa umothuko nokucaphuka yindlela usasazo lweendaba oluthe lwaziphatha ngayo izityholo zokubandakanyeka kwakhe kwizinyobo zokuthengwa kwezixhobo. UYengeni unika i-akhawunti kwaye ethethisa usasazo lweendaba ukuba maluyeke ukumfumana enetyala ngezityholo ezingenabungqina.

UYengeni uthi unobangela wokuba abhale le akhawunti kukuba efuna ukuphendula ngokwakhe kwizityholo ezaqalwa liphephandaba i-Cape Times lomhla we-9 kweyoMsintsi



1999. Apho eli phephandaba limtyhola ngokungenelela kurhwaphilizo olwenzekayo ngexesha kulungiselelwa ukuthengwa kwezixhobo.

Izityholo ezikweli phephandaba zithi:

*“Very senior ANC officials in Parliament and others now in business are accused in a confidential document, signed by “Concerned ANC MP’s”, of enriching themselves from the country’s proposed R24 billion arms purchases through their support for multinational manufactures bidding for contracts.” Cape Times 09 September 1999.*

Eli phephandaba liqhuba lityhole ngelithi:

*“Some of the ANC politicians are alleged to have taken kickbacks from these arms consortiums in return for their facilitation of the bids.” Cape Times 09 September 1999.*

Esinye isityholo esikweli phephandaba kukuba:

*“Others are accused of forming business associations with companies which have an interest in the sales of arms to South Africa.” Cape Times 09 September 1999.*

Nangona ezi zityholo zikweli phephandaba zibonakala zithe gabalala kuwo onke amalungu aphambili e-ANC. Into ebangela ukuba uTony Yengeni azive ecaphukile nemqhubelele ekwakheni le akhawunti, kukuzotywa kwakhe njengomnye wamalungu afumene izinyobo kwinkampani eziza kwenza ezi zixhobo okanye ezithabatha inxaxheba ekwenziweni amanye amalungu ezi zixhobo.

*“...a well known Western Cape ANC MP and his affluent lifestyle that seems far beyond his income.” Cape Times, September 09, 1999.*

Lo mqolo ndicinga ngowona ubangele ukuba uYengeni alichaze eli phephandaba njengelivelise izityholo zokuba uyabandakanyeka kurhwaphilizo.

UYengeni uphinda asichazele ngezityholo azibekwa liphephandaba i-Sunday Times lomhla wama-26 kweyeNkanga 2000, xa lisithi



*"The ANC's parliamentary Chief Whip, Tony Yengeni has been putting pressure on members of the public accounts committee to halt the investigation into the multi-billion-rand arms deal." Sunday Times 26 November 2000.*

Eli phephandaba liqhubeka lizicacise ezi zityholo ngokunika ubungqina bokuba kukho amalungu epalamente nangawe-ANC athethe nalo ukungqina ukuba uYengeni uzama ngandlela zonke ukumisa olu phando lungaqhubeleki phambili.

*"Several MP's and senior government officials, who spoke on condition of anonymity, confirmed this week that Yengeni had told ANC members over the past few weeks that the probe was not in the interests of the ANC and the government." Sunday Times 26 November 2000.*

Liqhuba lithi eli phephandaba kude kwangenelela uJacob Zuma ecela uYengeni ayeke ukufaka impumlo kolu phando.

*"Zuma has also told Yengeni to stop interfering." Sunday Times 26 November 2000.*

UYengeni uqhubeka azithethelele ngokubanga ukuba i-Sunday Times ithe yacela uxolo ingxengxeza ngokupapasha iindaba ezingenabungqina bubambekayo nomthombo wolwazi ongaziswanga. Kumhlathi obhalwe ngumhleli omkhulu weli phephandaba, uMike Robertson lomhla wesi-3 kweyoMnga 2000, uthi:

*"Minister Pahad, and ANC chief whip Tony Yengeni who has also complained about the report are correct. The story...did not treat them fairly... the checks and balances we have in place to ensure our reports are both fair and accurate were not followed to the latter. Errors and distortions were introduced in the editing process and the report should not have been published. For that I unreservedly apologise to Minister Pahad and Mr Yengeni. I also unreservedly apologise to readers for not adhering to the standards of fairness and accuracy they expect from us." Sunday Times 26 November 2000.*

Le ingayindlela kaYengeni yokuzithethelela kuhlaselo nezityholo azibekwa lusasazo lweendaba. Lo umba siya kuwuqwalasela apha ngezantsi.



UYengeni uphinda asixelele ngopapasho olwenziwe liphephendaba i-Sunday Times yomhla wama-25 kweyoKwindla 2001, apho abekwa izityholo zokufumana imoto njengesinyobo esivela kwiinkampani ezifumene izivumelwano zokwakha izixhobo ezithile eziya kuba yinkxalenye yezo zemfazwe ezithengwa nguMzantsi Afrika kwiinkampani ngeenkampani zehlabathi. Eli phephandaba limtyhola ngelithi uYengeni akazange athengiselwe imoto eyi-4X4 yakwa-Mercedes-Benz yinkampani eyayakhayo uDaimlerChrysler.

*"...Tony Yengeni, the ANC's Chief Whip in Parliament, ended up with a luxury Mercedes-Benz 4x4 which manufacturer DaimlerChrysler says it never sold him." Sunday Times 25 March 2001.*

I-Sunday Times lityhola lithi inkampani uDaimlerChrysler ithenge le moto njengemoto yomsebenzi wayo kodwa iphele isezandleni zikaYengeni. Ityhola ukuba uYengeni ubenegalelo ekufamaneni kwale nkampani isivumelwano sokwakha ezinye izixhobo okanye amalungu athile ezixhobo. Ngako oko, le moto uyifumene njengesinyobo ngokwenza ifuthe lokunikwa kwale nkampani eso sivumelwano le. Lityhola lithi eli phephandaba, le nto uYengeni wayenza ngokusebenzisa isikhundla sakhe njengosihlalo weKomiti yezoKhuseleko ePalamente.

*"...as chief whip of the ANC, is one of the most powerful men in Parliament. He [Yengeni] was also head of the Joint Standing Committee for Defence, which had played a key role in the decision to buy the arms in the first place." Sunday Times 25 March 2001.*

Eli phephandaba liqhuba likucalule kakuhle indlela ethe yafikelela ngayo ezandleni zikaYengeni:

- *"The first official records on the vehicle show that it was dispatched from DaimlerChrysler's East London plant on September 15 1998.*
- *It arrived at the company's Johannesburg stockyard on October 19.*
- *"...the 4x4 was ordered as a 'private staff vehicle" by DaimlerChrysler Aerospace (DASA)*
- *"...on October 22, three days after it was delivered to Johannesburg, the vehicle was registered in the name of Tony Yengeni in Pretoria.*



- *"A few days later it was licensed in Cape Town –in Yengeni's name.*
- *"...the banking institution which owns a car until it is fully paid up – as being Stannic*
- *"But bank sources deny this. Stannic says it can find no record of any agreement on this vehicle*
- *"On March 12 1999 – 140 days after the 4x4 was first registered in his name – Yengeni signed an insurance agreement with Millionsure" Sunday Times 25 March 2001.*

Eli phephandaba liqhubeka lisongeza ukuba uYengeni wenze amavele-tshona malunga nokuphendula ngendlela athe wayifumana ngayo le moto xa ebephekwa esophulwa ziintatheli e-ofisini yakhe ePalamente. Litsho limtyhola, lingqinela umhlathi owakhutshwa kwakweli phephandaba lomhla wama-25 kweyeNkanga 2001, wokuba uzama ngandlela zonke ukuba uphando ngalo mba lungaqhubeli phambili. Lithi ude wakhupha uAndrew Feinstein nobekhokele iKomiti Yee-Akhawunti zoLuntu.

*"Yengeni, in his capacity as ANC chief whip, replaced him [Andrew Feinstein] with Geoff Doigde. The move was seen by political observers as an attempt by the ANC to bolster the committee with party loyalists." Sunday Times 25 March 2001.*

Liphumelele eli phephandaba ukumtyhola uYengeni ukuba imoto anayo wayifumana njengesinyobo xa athe ngefuthe analo wanika i-DASA isivumelwano sokwakha amalungu okanye izixhobo ezithile zemfazwe ezithengwa nguMzantsi Afrika. Indlela abathe bayipeculula ngayo indlela ayifumene ngayo imoto yakhe, ndicinga ukuba yeyona eyenze uYengeni anike le akhawunti ephendula ngqo kweli phephandaba ezithethelela ukuba wayithenga imoto yakhe kwaye wafumana nesaphulelo ngayo.

#### **4.5.2 I-akhawunti kaTony Yengeni**

Ithiyori yobugcisa bokubuyekeza umfanekiso imisa ukuba obu bugcisa busoloko buneenjongo zokubuyisa isidima nobekeko lomhlaselwa. Idiskhosi esetyenziselwa ukubuyisa umfanekiso isoloko isebenzisa unxibelelwano ukuba lwenzeka okanye lungenzeka njani kuphendulo lwezihlaselo ezivela komnye umntu. Amaxesha amaninzi, xa kubuyiswa isidima esihlaselweyo kusoloko kusetyenziswa amazwi okanye unxibelelwano lomlomo okanye olubhaliweyo. Indlela ebalulekileyo yokubuyisa umfanekiso kukuqala



ngokucazulula, upeculula ukuba umhlaseli usebenzise eziphi izixhobo kuhlaselo lwakhe ukuze ke wakhe i-akhawunti yakho ngokuhambelana nohlaselo. Yile ndlela ayisebenzisileyo uYengeni xa esakha i-akhawunti yakhe. Indlela abusebenzise ngayo ubugcisa bokubuyisa umfanekiso iyamangalisa kuba ubusebenzise ngenqiqo nangobuchwepheshe ubukhulu obungabangela ukuba umntu aphethe engqinelana naye ngokuba azikho ezi zityholo, uyaleqwa nje engenzanga nto.

Ubugcisa athe wabusebenzisa bobo acinge ukuba buya kumenza abonakale emehlweni abantu abasesidlangalaleni njengomsulwa kwisenzo esingafanelekanga athe watyholwa ngaso. Usebenzise ubugcisa obunjengokuhlasela, ugqithiso, ukuphika, ukuxhoma izono komnye umntu, ukucutha, ukuxhasa, ukuba nakho, ukwahlulahlula, kunye nesenzo sokulungisa

## **(1) Ukucutha ububi**

### **a. Ukuhlasela umhlaseli**

Umhlaselwa uhlasela umhlaseli ngeenjongo zokucutha ubuzaza besenzo esingafanelekanga emehlweni abaphulaphuli okanye abafundi boxwebhu olo. URosenfield (1968), uSykes noMatza (1957), uScott noLyman (1968), uSchnobach (1980), kunye noTedeschi noReiss (1981) baveza uluvo lokuba ukuba umhlaselwa uhlasela umthombo wolwazi oko kungenza ukuba abaphulaphuli bangakholelwa ukuba loo mthombo ngumthombo onyanisekileyo.

*"If the credibility of source of accusations can be reduced, the damage to one's image from those accusations may be diminished." (Benoit, 1995:78).*

UYengeni uhlasela kanobom usasazo lweendaba ngokuthi:

*"There have been various media reports regarding my alleged involvement in the Arms Procurement Deal ("Arms Deal"). 'Statement by Tony Yengeni regarding media reports' The Sunday Independent, July 15 2001.*

Uthi akhwele ezehlela kusasazo lweendaba ngokuba baqhubeka besasaza izityholo ezingenabungqina bubambekayo ngaye.



*"...the unfounded allegations against me through the media" 'Statement by Tony Yengeni regarding media reports' The Sunday Independent, July 15 2001.*

Uqhubeka atyhole ukuba usasazo lweendaba lusoloko lusakha izityholo nezinyeliso ezingenasihlahla.

Uphinda asebenzise obu bugcisa xa aveza into yokokuba indlela abapapasha ngayo indlela awayifumana ngayo imoto yakhe yindlela nje yokumsengela phantsi.

*"...their campaign of slander by further publishing unsubstantiated and unfounded allegations..." 'Statement by Tony Yengeni regarding media reports' The Sunday Independent, July 15 2001.*

UYengeni uhlasela ecaphuka ukuba amanye amaphephandaba athe angenelela kweli yelengqe lokumtyhola ngezinyobo zokufumana imoto kwinkampani ayincede ukufumana isivumelwano sokwakha izixhobo ezithile zemfazwe. Utsho esongeza ukuba olu ngenelelo kwamanye amaphephandaba asikokuzama ukufumana inyaniso koko kukuqhubela phambili ukucinezela yena Yengeni.

Ephendula ngendlela asinikwe ngayo isaphulelo ngemoto yakhe, uYengeni uqale ngezihlaselo zokuba la maphephandaba awapapashi okuyinyaniso ngaye ngokuthi ashiyelele okufanele ukuvezwa. Uthi angakutolika oko ngokuba yinto yangabom neqiquweyo ukuze igama lakhe kunye nelikarhulumente libe sematheni ukufezekisa iinjongo ezingalunganga zokubonakalisa urhulumente okhokelwa yi-ANC njengorhwaphilizayo.

Xa egqibezela i-akhawunti yakhe uYengeni uhlasela athi:

*"I have decided to respond to the allegations regarding the acquisition of my car precisely because the frenzy and slander that accompanied the commentary by various commentators is not only unprecedented in the history of witch hunting in this country but also, and more importantly, elevated my car issue to a major scandal of national and international proportion without any shred of evidence of wrong doing on the part of anyone." 'Statement by Tony Yengeni regarding media reports' The Sunday Independent, July 15 2001.*



Lo mqolo uwusebenzise ntlantluntathu uYengeni:uwusebenzise njengesixhobo sokuhlasela into athi yenziwa lusasazo, ukuzungula ichele elingenakuziphindezela kuhlaselo ngezityholo ezingenabungqina bubambekayo. Okwesibini, uwusebenzise njengesixhobo sokugqithisa apho athabatha izityholo ngemoto yakhe azibeke kwimeko ethe gabalala nengaphaya koko kunocingwa ngumfundi ngokukhawuleza. Into yokwayamanisa imeko yemoto yakhe neziganeko zehlabathi. Kwangale ndawo yokubeka imeko yemoto kumgagatho wehlabathi, nditsho ukuba uYengeni uzame ukucutha ngokuthi amaphephandaba athabatha into engenamsebenzi yokufumana kwakhe imoto njengesinyobo ayenze into enkulu. Ngokwenyani omnye umntu angavuma ukuba bayamleqa uYengeni.

b. Ugqithiso

Obu ubugcisa busebenza ngokuthi isithethi sithabathe isenzo esingafanelakanga sisibeke kwimeko eyahlukileyo. UWare noLinkugel baxoxa kakhulu ngobu bugcisa bokubeka imeko yesenzo esingafanelekanga kwimeko enkulu nethe gabalala.

*"a person accused of wrong-doing might direct our attention to other, allegedly higher values, to justify the behaviour in question." (Benoit, 1995, 78)*

UYengeni ubusebenzise ngobuchule obubugcisa ngokuthi athabathe imeko acinga ukuba iyachaphazeleka kwezi zityholo ayifake okanye ayisondeze kuzo ukuze ofunda i-akhawunti yakhe akubone kufanelekile ukuba amaphephandaba angamhlaseli kuba ephatha kakubi isidima nobekeko lwakhe, olombutho wakhe, usapho lwakhe kunye nelizwe lakhe.

*"The allegations against me have a detrimental; effect on my family, my party, the country and myself." 'Statement by Tony Yengeni regarding media reports' The Sunday Independent, July 15 2001.*

UYengeni uphinda abusebenzise obu bugcisa xa ezama kuphika indima eyadlalwa nguye njengosihlalo weKomiti eHlangeneyo yoKhuseleko. Ngokwengxelo ayinikayo, le komiti ayizange ibenendima eyidlalayo nakanjani kwinkqubo yokuthengwa kwezixhobo ngurhulumente woMzantsi Afrika. Ephika yonke into uthi:



*"This is a total misrepresentation of the facts" 'Statement by Tony Yengeni regarding media reports' The Sunday Independent, July 15 2001.*

UYengeni uphinda asebenzise ubugcisa bokugqithisa xa enyanzelisa okanye ephuhlisa ukuphika kwakhe ngendima eyayidlalwe yile komiti ngokuthi yayingumsebenzi wabaphathiswa ukuthabatha izigqibo ngokuba yiyiphi inkampani enokunikwa isivumelwano sokwenza isixhobo okanye amalungu athile ezo zixhobo.

*"The procurement process was exclusively an executive function of cabinet."*  
*'Statement by Tony Yengeni regarding media reports' The Sunday Independent, July 15 2001.*

c. Ukunciphisa

Ngobu bugcisa, umtyholwa uzama ngandlela zonke ukuba ubuzaza obubi besenzo esingafanelekanga bungabinafuthe likhulu kwisidima okanye ubekeko lwakhe. Le nto uyenza ngokuguqula abafundi be-akhawunti yakhe ukuba isenzo esingafanelekanga asikhange sibe sesibi kakhulu njengoko abantu besibona. Ngokwenza njalo kungenzeka ukuba ubuzaza obubi obayanyaniswa nesenzo esingafanelakanga bube buyacuthwa.

UYengeni uqala ngokuvuma ukuba sona isaphulelo usifumene. Kodwa ke akafumenanga esi sipapashwe ngamaphephandaba sama-47%, kuba imoto le uyithenge sele yonakele kakade. Ngenxa yokonakala kwayo ke, ixabiso layo laye lathotywa kwangaphambi kokuba kufakwe isaphulelo esingama-26%. Ngale ndlela, uYengeni uthi kubafundi be-akhawunti yakhe, esi saphulelo usifumene ngale ndlela amaphephandaba asitsho ngayo. Ubanga ukuba asinto inokothusa abantu kakhulu leyo yokufumane isaphulelo esilolohlobo kuba yena ungumqhubi nomthengi owaziwayo wemoto zakwa-Mercedes Benz.

UYengeni uphinda azame ukuzenza msulwa ngokusebenzisa obu bugcisa xa axelela umfundi wale akhawunti ukuba lo mcimbi ubanzi kunokuba kucingwa kuba awubandakanyi isaphulelo semoto asifumeneyo kuphela koko yimali yabarhafi le kuthethwa ngayo apha.

*"I am posing these questions because we are not here talking merely about a car discount but about serious taxpayer's money that goes in billions of rands.*



*'Statement by Tony Yengeni regarding media reports' The Sunday Independent, July 15 2001*

d. Ukuxhasa

UBenoit (1995:80) uthi ukuxhasa bubugcisa bokuphumeza. Ubugcisa bokuphumeza busebenza ngokusebenzisa idiskhosi ukuba mayiphembelele abafundi be-akhawunti ukuba mabawubone umthombo njengothandekayo okanye olungileyo kunomtyholi. UWare noLinkugel (1973) bathi obu bugcisa bobokuthibaza ukuba iziphumo ezigwenxa ebezinokwenziwa sisenzo esingalunganga zingabi namandla okubonakalisa ububi besenzo. Bathi abo batyholwa ngobugwenxa bangathi bazayamanise nokulungileyo kwexesha elidlulileyo.

UYengeni kule akhawunti yakhe uzisebenzise kakhulu ezi ndlela zobugcisa kuba efuna ukuzayamanisa nokulungileyo. Okokuqala ukusebenzisa ngokuzithethelela ukuba kungani wanikwa isaphulelo esingakaya nje.

*"He mentioned that having a person of my calibre driving the Mercedes ML model will do much to market their product." 'Statement by Tony Yengeni regarding media reports' The Sunday Independent, July 15 2001*

Uqhubeka athi nanjengoko engumntu owaziwayo ngokuthanda izinto ezintle, kusaziwa ukuba unabalandeli abaninzi kwezopolotiko kunye nasekuhlaleni:

*"Convincing me was not a difficult task as I am a Mercedes Benz fan. In fact before this motor vehicle, I have owned about 2 Mercedes Benzs." 'Statement by Tony Yengeni regarding media reports' The Sunday Independent, July 15 2001*

Ngalo umqolo, uYengeni uzayamanisa nabantu abanemali eninzi abaziwa ukuba xa kuvela udidi olutsha lwemoto ngabo abaqale bahambe ngalo. Naye ufuna simbone njengomnye wabo bantu banemali, ukuze ngokwenza njalo singaboni nto imbi xa anikwe isaphulelo esikhulu ngale moto. Ngenxa yokuba esazi ukuba iimoto zakhe ezimbini uzihlawule kwaye zezakwaMercedez Benz, usixelela ukuba yena ungumlandeli weMercedes Benz. Nanjengoko sisazi ukuba ungumthengi omkhulu wento ethile kwivenkile ethile, ngamaxesha athile uye ufumane isaphulelo salo nto uyithenga rhoqo. Naye ke, uYengeni



ngumthengi weMercedes Benz, unelungelo lokufumana isaphulelo. Ngale ndlela ubuthibaze kangangoko ubuzaza besenzo esingalunganga.

Kwimihlathi yokugqibela, uphinda asebenzise obu bugcisa ngeenjongo zokuzayamanisa ne-ANC kuze kucace ukuba yena usebenzela abantu nelizwe lakhe. Ngako oko, akangekhe nangayiphi na indlela azame ukujikela abantu ngasemva ngokuthabatha izinyobo ezazi ukuba azilunganga. Ngoko ke makupecululwe yonke into efuna ukupecululwa kungakhethwa kwaye kungashiywa into ingavunjululwanga.

e. Ukwahlulahlula

Isithethi singabucutha ubuzaza besenzo ngokwahlulahlula isiganeko esenzekileyo kwezo zazithe zenzeka ngaphambili. Olu luthlekiso olunokwenza ukuba isenzo esingalunganga sibonakale njengesingenabuzaza kububi kangako (Ware no Linkugel (1973). NgokukaBenoit (1995), ukwahlulahlula kungabubugcisa bokuphumeza iinjongo ezithile zesithethi. Injongo kaYengeni yokwahlulahlula okanye afanise isenzo sakhe sokufumana izinyobo nezo zorhwaphilizo olwenziwa ngurhulumente wengcinezelo ngexesha wawuphethe, liqhinga nje lokuzithethelela ethibaza isenzo sengafanelekanga.

*"How else do you explain the fact that old order politicians who were corrupt to the hilt and embezzled billions of tax payer's money which went straight to their pockets and many of them, including those who are still active in politics today continue to own vast sums of assets including businesses, vast plots of land, farms, wine farms, huge mansions, holiday houses here and in many parts of the world. And this is seen as being normal and acceptable!" 'Statement by Tony Yengeni regarding media reports' The Sunday Independent, July 15 2001*

Ngokuyibeka ngolu hlobo le akhawunti yakhe, uYengeni wenzela ukuba abonakale engenatyala. Utsho esithi, asinto inkulu le ayenzileyo yena Yengeni kuba urhulumente wangaphambili uthabathe izinto ezininzi nezigidi gidi zemali yabantu beli lizwe kodwa akuzange kubekho tshutshiso okanye uphando olwenziwayo.

UYengeni uyibeka ngendlela apha enokwenza ukuba umntu ongenalwazi lungako ngezopolitiko lweli lizwe angakholelwa ukuba kulungile oku akuthethayo. Umntu angazifumana evumelana naye ukuba akukho nto ingalunganga kwinto yokufumana



isinyobo, nasinyobo esisisaphulelo kuba amaBhulu ayephethe ngaphambili afumana iifama nezinye izinto. Akulibalayo kukokuba loo rhulumente wasuka kulawulo, ngoku ngurhulumente, ayinxalenye yawo yena Yengeni, owathembisa abantu ukuba akusayi kuphinde kubekho rhwaphilizo lwamali . Kungako oko, yena Yengeni kufuneka etshutshisiwe ngokufumana izinyobo esebenzisa isikhundla asifumene kulo rhulumente ongafuni rhwaphilizo kwaphela. Okanye uYengeni ucinga ukuba urhwaphilizo lulungile kwaye malunganqandwa xa lusenziwa ngabantu abamnyama kuba abamhlophe borhulumente wangaphambili bakhwabanisa berhwaphiliza iimali kwaye abazange baphandwe.

## (2) Ukuphika

UYengeni ubusebenzise kakhulu obu bugcisa apho aphika ukwenzeka kwezinye izityholo okanye ukubandakanyeka kwakhe kwizenzo ezingafanelakanga. Okokuqala, uYengeni uyaziphika izityholo ezavezwa liphephandaba i-Sunday Times zokuba wafumana imoto kwinkampani eyakha iinqwelomoya, i-DaimlerChrysler Aerospace (PTY)Ltd (DASA). Utsho ephika kwa into yokuba le nkampani yafumana isivumelwano sokwakhela umkhosi woMzantsi Afrika naziphi na izixhobo.

*"What the newspapers failed to do is to tell the people that DASA as a military aircraft manufacturing company was not awarded the bid to supply military aircrafts to the South African Defence Force, in fact, DASA never won any tender in the Arms Deal." 'Statement by Tony Yengeni regarding media reports' The Sunday Independent, July 15 2001*

UYengeni uphinda aphike izityholo zokuba imoto yakhe wayifumana njengesinyobo ukuze aphembelele ukunikwa kwesivumelwano inkampani i-DASA. Uqhuba aphike ukuba iKomiti eDibeneyo yezoKhuseleko yaba nendima eyidlalayo ekunikezelweni kwezi zivumelwano. Ukhanyela ome esithi:

*"I re-iterate that as I was not a Cabinet member, I never played any role in the award of any of the contracts. The Committee, as well, never played any role in the procurement process." 'Statement by Tony Yengeni regarding media reports' The Sunday Independent, July 15 2001*



Oku kuphika kwakhe ukwenze ngendlela apha emnika amandla okuzibonakalisa ngokungathi umsulwa kuba ngoku usichazela ngoyena mntu owayenendima ephambili ekuthabatheni izigqibo ngezivumelwano zokwakha izixhobo zomkhosi woMzantsi Afrika. Ngale ndlela unika umfundi elinye igwiba lokubambelela xa elahlwa nguye, ukuba akenzanga nto yena enguYengeni, abaphathiswa ngabo ababandakanyekayo kwezo zinyobo ukuba zikhona.

Ephika kwakhona ngendlela yokusebenzisa ubugcisa bokugqithisa usinika indlela i-DASA esifumene ngayo isibhambathiso sokwakha izixhobo ezithile. Kule akhawunti yakhe uthi uyathelekelela ukuba le nkampani i-DASA isifumene isivumelwano sentsebenziswano neenkampani eziphumeleleyo ukufumana izivumelwano. Ngako oko, enguYengeni akukho nto imdibanisayo kwaphela malunga nokufumana kwale nkampani isivumelwano.

*"I had no involvement in the said sub-contracts whatsoever". "Statement by Tony Yengeni regarding media reports' The Sunday Independent, July 15 2001*

Ndingabanga ukuba uYengeni ubusebenzise obu bugcisa ngobuchule benene obu ngokuthi abuhlanganise nokugqithisa apho athabatha enye imeko ayidibanise naleyo atyholwa ngayo ukunika ubungqina bokuba akabandakanyeki kwaphela kwezi zityholo.

### (3) Ukuphepha uxanduva

#### a. Ukucaphukisa

UBenoit (1995:80) uthi obu bugcisa busisixhobo sokuphumeza iinjongo zomtyholwa ukuba makangabonwa njengonetyala ngesityholo esibekwa kuye. Uthi ezona njongo zobu bugcisa kukwenza umtyholi abonakale njengonetyala okanye othetha ubuxoki ngomtyholwa. Ngaloo ndlela kube kukonakalisa ubekeko lo mtyholi.

*"...the ultimate end or goal sought by shifting the blame is to exonerate the source". "Statement by Tony Yengeni regarding media reports' The Sunday Independent, July 15 2001*

UBenoit uqhuba athi ukufumana impumelelo xa uxhoma izono komnye umntu kukubonakalisa ukuba loo mntu unetyala lokwenza isenzo esingafanelenga, ukuze ngokwenza njalo kube kukufaka ifuthe elibonakalisa ukuba yena umtyholwa umsulwa.



Obu bugcisa busetyenziswa nguYengeni kwimihlathi yakhe yokugqibela kule akhawunti yakhe ukwenzela ukuba ifumane eli futhe lixelwa nguBenoit apha ngentla, lokuba makubonwe ityala kumaphephandaba ngendlela awuphathe ngayo umcimbi wokungahambi ngendlela kwezinto ezithile xa bekuthengwa izixhobo ngurhulumente woMzantsi Afrika.

*"The manner in which this whole issue was handled at a public level was characterised by an unprecedented concoction of distortion, rumour and gossip mongering, outright lies and half truths. All this was deliberately intended to conceal the truth, and create an atmosphere of doubt and suspicion and thereby find those who are accused, guilty without bothering with the tested principles like fairness and accuracy in dealing with issues of this nature." 'Statement by Tony Yengeni regarding media reports' The Sunday Independent, July 15 2001*

Esibeka isityholo ngokucacileyo koNoondaba, uYengeni uqala ngokuncoma imfuneko yosasazo lweendaba. Ubanga athi kufanelekile ukuba bakwazi ukugxeka okanye ukukhalimela naye nabani obonakala ngathi ufuna ukugxobhagxobha amalungelo oluntu okanye ubume bentlalo yoluntu nokuqhutyelwa phambili kwedemokrasi. Wongeza ngelithi olo hlobo losasazo luyimfuneko enkulu kwidemokrasi yethu esakhulayo ukuze kungabikho mntu unakho ukuba ngaphezu komthetho nakwabanye abantu. Njengolum' evuthela, uphethuka ngokuxhoma izono kusasazo esithi:

*"but all this comes with responsibility, in that it is expected that this same press will do its work in a fair and neutral manner and not to be unfair and take sides in political battles that are raging in the country." ."* 'Statement by Tony Yengeni regarding media reports' The Sunday Independent, July 15 2001

Ngale ndlela athetha ngayo, wenza ukuba sibone ukuba usasazi lweendaba eMzantsi Afrika luthabatha amacala kwimiba ethile, alunanyanisekanga kwaye luthanda abathile. Ngako oko, kufuneke sisoloko silumkile ukuba lungasenzakalisa ngokusixelela izinto elineenjongo ezingaphaya kwezo zokuxela isiganeko. Ngako oko, noku kubikwa ngaye kungenzeka kuba kuphenjelelwe ziinjongo ezithile.

Kulapho ke ndibangayo kuba uYengeni uphumelele ukusebenzisa obu bugcisa kuba kumfundi wale akhawunti kungabonakala ngale ndlela awandlala ngawo lo mcimbi.



Umthombo wezityholo uhlaselwe kanobom kuxhonywa izono kuwo ngendlela owuphethe ngayo umcimbi wokuthengwa kwezixhobo ngomkhosi woMzantsi Afrika nokunikezwa kwezivumelwano kwiinkampani ezicele ukukwakha ezi zixhobo.

b. Ukuba nakho

UBenoit (1995:73) uthi obu bubugcisa bokuzikhusela ngokuthi ubungenalwazi lokuba lo nto yenziwa njani okanye ubungenawo amandla okumelana nalo meko okanye lo nto yenzekileyo. Kungoko ke ucela ukuba isisolo singaxhonywa kuwe sonke. USchonbach (1980), Tedischi noReiss (1981) noSemin noMastead (1983) bathi xa benaba ngolu hlobo lobugcisa:

*"the actor attempts to suggest that lack of information, volition, or ability means that he or she should not be held fully responsible for the act" (Benoit 1995:76)*

UYengeni uthi xa ecacisa ukuba isaphulelo esingakaya usifumene njani:

*"It was mentioned to me that the vehicle was damaged. That caused delivery to take a little longer as the vehicle still had to be repaired. The invoices issued reflected the damage." 'Statement by Tony Yengeni regarding media reports' The Sunday Independent, July 15 2001*

Ngalo mhlathi ndingathi uYengeni uyalukhupha kuye uxanduva lokuba afumane isaphulelo sama-47% ekuthengeni imoto yakhe. Uthi akukho nto ayaziyo yena ngemoto eyonakeleyo, ngoko ke asikokuthanda nanjongo zakhe ukuba abe ufumana esi saphulelo. Ngabantu abebemthengisela imoto, nabakubonileyo ukuba le moto ifanele ukuthengiswa ngeliphi na ixabiso, isaphulelo sayo masibe ngakanani na. Ngako oko, yena enguYengeni makangabekwa ityala ngento angayenzanga.

(4) Isenzo sokulungisa

UYengeni ubusebenzisile obu bugcisa kumhlathi wokugqibela kule akhawunti:



*"...if anyone has been found to have done wrong that person should face the music and law of the country should be brought to bear..." 'Statement by Tony Yengeni regarding media reports' The Sunday Independent, July 15 2001*

Nangona ekulungele ukujongana nezityholo azibekwa ngamaphephandaba, uYengeni unguqukela kuwo ngelithi:

*"...and if no wrong doing has been found on part of any of the persons mentioned in the allegations, then those who are responsible for creating this massive confusion by dragging people's names, reputable international companies and that of our government, through the mud and sending the whole country on a wild goose chase, must assume full responsibility for their actions" 'Statement by Tony Yengeni regarding media reports' The Sunday Independent, July 15 2001*

UYengeni uthi asinguye yedwa okanye umbutho wakhe ukuphela omawube sengxakini kodwa nabo baphembelela ukuba makwenziwe uphando ze baphendule nje ukuba kufumaniseke ukuba akanatyala kwaye akukho nto ihambe ngobuqhophololo. Ngobu bugcisa angakwazi ukuziphumeza iinjongo zakhe zokuba singabi nabuzaza bungako esi senzo kwaye angabonwa njengomntu omsulwa luninzi lwabantu.

#### **4.5.3 Ukuqukumbela**

UKenneth Burke uthi:

*"We must name the friendly and unfriendly functions and relationships in such a way that we are able to do something about them. In naming them, we form our characters, since the names embody attitudes, and implicit in the attitudes there are the cues of behaviour" (in Brock, Scott in Chesebro 1990:12)*

Ngokubhala kwakhe le akhawunti uYengeni usibonisa indlela acinga nabona ngayo usasazo lweendaba eMzantsi Afrika. Okwesibini usibonisa ukuba ungumntu onjani nomele ntoni kwezopolitiko. Okwesithathu, uzipeculule ukuba ungumntu oziphatha njani xa kuthe kwavela ugxeko okanye kwafuneka anike ingcaciso ngokuthile akwenzileyo okanye atyholwa ngako. Nangona ndiza kujonga iimpumelelo neempazamo ezithe zenziwa nguYengeni ngale akhawunti nakule akhawunti yakhe, kubalulekile ukwazi ukuba uhlalutyo



okanye ugxeko luziimpembelelo zokwenzeka entlalweni yoluntu. Ezo mpembelelo zenza ukungabi lula nakubani na ukusuka agxeke okanye ahlalutye izinto, iintetho okanye izenzo zomnye umntu ngaphandle kwesizathu. Kuthi ngenxa yeso sizathu kubonakale kunxaxhile, kucaphukisa kwaye kunzima kumgxeki nakumgxekwa, kumhlalutyi nakumhlalutywa, ukungabeki phambili iinjongo zakhe. Oku kwenziwa kukuba:

*“...a critical judgement is also a reason-giving activity” (Brock, Scott in Chesebro 1990:13)*

Kungoko ke, nale akhawunti kaYengeni inesizathu sayo, kwanolu ndilwenzayo nge-akhawunti yakhe luphanjelwe yinjongo ethile.

Eyam injongo kukufumana ukuba bobuphi ubugcisa bokubuyekeza umfanekiso okanye ubekeko lwakhe abusebenzisileyo uYengeni kwaye ingaba buphumelele na kwaye bobuphi angabusenzisanga, kutheni engabusebenzisanga nje. Kwangaxesha-nye, ndiya kuba ndiphawula ngokuba yintoni le athi imtshutshumbisile uYengeni ukuze abhale le akhawunti. Uthi uYengeni ngokwakhe, le akhawunti yimpendulo kwiingxelo ezingenabungqina natyholwa ngazo ngamaphephandaba ngakumbi i-Sunday Times. UYengeni uhlasela iphephendaba i-Sunday Times kangangoko anako ngokuthi isebenzela ukufezekisa iinjongo zabantu abathile, inocalucalulo, kwaye imsukela engenzanga nto.

Oku kuhlasela kusetyenziswe kwasekuqaleni kwe-akhawunti yakhe. Ndingathi kwenza isikrokro sokuba angakholeleki ukuba uneenjongo zokuzithethelela ngaphezu kokuba efuna ukwenyelisa imithombo yezingcikivo. Nditsho oku kuba kungasebenza kubantu abathile kodwa abanye bangakwazi ukuzivelela kwasekuqaleni iinjongo zakhe ukuba ziyintoni na. Indlela aphika ngayo ikhuthaza uphando olungaphaya kolu sele lwenziwe ngabaphandi abathile. Okothusayo, kukuphika ade aphike nomsebenzi lo bekufanele ukuba uyawenza njengelungu nosihlalo weKomiti yezoKhuseleko. Ude aphikele neKomiti ukuba yayibandakanyeka kuthethathethwano lokuthengwa kwezixhobo. Kungako oko abuza ngelithi uMnu Douglas Gibson weDemocratic Alliance (DA):

*“What was he doing? What was he being paid for? If he failed to carry out the most basic function of his committee?” Cape Times, 15 July 2001*

Ngenxa yendlela ayakhe ngayo i-akhawunti yakhe uYengeni, yenza ukuba kubekho imivuka emininzi efuna iimpendulo ngamandla. Uxhoma izono kubanye abantu ngelicinga



ukuba ngokwenza njalo wophumelela ukutshintsha ingqalelo yabantu ukuba bangamboni njengozama ukuphika yonke into, koko bambone njengomtyholwa ongenzanga nto. Uyayithuka i-Sunday Times ngokuba ayinabungqina kwaye ipapasha ubuxoki ngaye. Ekwenzeni kwakhe oko, uyalibala ukufaka obakhe ubungqina apho asibonisa ngamaphetshana aphika konke atyholwa ngako: amaphepha axela ukuba isaphulelo sakhe ngama-26% asingoma-47%, amaphetshana omonakalo wemoto nokuba lomonakalalo uxabisa malini, amaphetshana obungqina bokuba kutheni eqale ukuntlawula imoto emva kweenyanga ezisixhenxe isegameni lakhe, iphetshana elichaza ukuba uyihlawule nini, phi imali yediphozithi engamaR50 000 ngemoto yakhe. Bade abosasazo nopolitiko bafune ukwazi ukuba ngubani omhlawulele ukuba akhuphe le akhawunti kumaphephandaba.

Uthabatha ubugcisa bokwahlulahlula abufake ekugqibeleni kwi-akhawunti yakhe neenjongo zokushiya umzila omhle nomthethelelayo ezingqondweni zabantu. Kukho nto ayiphazamayo yokuba abantu beli lizwe abajonganga ekuphuceni abamhlophe esele bekufumene kule minyaka idlulileyo, koko bajonge ekuphuculeni imeko yentlalo yabantu ngokulinganayo. Ngako oko, abakufuni ukuva ngorhwaphilizo kwakhona ngakumbi xa luza kukhuthazwa ziinkokheli abazinyule ngokwabo bezithembile. Ndicinga ukuba le yenye yeendawo ebangele ukuba kubekho imibuzo emininzi abantu abafuna ukuba ayiphendule uYengeni. Abanye inokuba baye bayamanisa imeko aziphathe ngayo epalamente apho angafuni kuchaza ukuba uyifune njani na imoto yakhe.

*“...Why Yengeni did not declare the information to the Ethics Committee when he entered into the transaction [a finance agreement with Mercedes Benz in February 1999]” Douglas Gibson in Cape Times 15 July 2001.*

Xa equkumbela i-akhawunti yakhe uYengeni usebenzisa ubugcisa besenzo sokulungisa ngokuthi avume ukuba kwenziwe iinzame zolungisa esi senzo singafanelekanga. Umnqa ngowokuba uYengeni uyakuvuma oku kuyingozi kubekeko lwakhe kwaye kwenziwa ngabantu abangaphandle. Ngokwenza njalo uyavumelana noTedischi noReiss xa besithi:

*“Central to the realisation that one faces a predicament is the belief that others attribute to oneself causality and responsibility for the event in question.” (1981, p.271 kuBenoit, 1995, p.82)*



UYengeni ucinga ukuba ngabanye abantu, ingakumbi iphephandaba i-Sunday Times, emenze kuba makalandelwe ngemoto yakhe. Uyalibala ukuba i-Sunday Times asiyyo eyabeka igama lakhe esidlangalaleni kuqala, yi-Cape Times ayichazileyo ekuqaleni kwi-akhawunti yakhe. Akathethi nto ngelungu lepalamente uPatricia de Lille elawuphakamisa epalamente lo mba. Akukho nelimdaka alithetha ngoBhishophi wamaTshetshi uNjongonkulu Ndungane, i-“Concerned ANC MP’s”, i-‘Economists Allied for Arms Reductions’, ne’Coalition for Defence Alternatives’, namanye amaqela ekudala ekhala ngokuba kukho okukrokrisayo malunga nendlela ehambe ngayo inkqubo yokuthengwa kwezixhobo. Kodwa uyakwazi ukwenza isisongelo kumaphephandaba sokuba:

*“and if no wrong doing has been found on the part of any of the persons mentioned in the allegations, then those who are responsible for creating this massive confusion by dragging people’s names, reputable international companies and that of our government, through the mud and sending the whole country on a wild goose chase, must assume full responsibility for their actions.” ‘Statement by Tony Yengeni regarding media reports’ The Sunday Independent 15 July 2001.*

Lo mhlathi uwodwa nje wenza umonakalo omkhulu kwiinzame zikaYengeni zokuziveza njengomsulwa. Ngokweengcinga zam, ngalo mhlathi uyazibambisa ezeyelisela ngokwenza isisongelo kubantu abangenzanga nto. Amaphephandaba awenzanga nto ingaqhelekanga ngokupapasha kwaye enze uphando ngakuva ngabasemfuthweni ukuba kukho ubuqhetseba bezinyobo obenzekayo. Ukuba ebefuna ukungabinatyala ngethe kwangaphambi kokukhupha le akhawunti waphendula imibuzo ngokufanelekileyo nangokwanelisayo. Ngenike inkcaza kwi-“Ethics Committee” ngendlela athe wafumana ngayo imoto yakhe. Ngengahlawulanga imali engaka ngale ntengiso athe wayikhupha kumaphephandaba angeCawa.



## ISAPHLUKO 5

### ISIQUKUMBELO

Ii-akhawunti Ubugcisa	Isiganeko soSuku loLutsha	I-PAC nomba womhlaba	I-Cosatu ne-ANC				UTony Yengeni nothengo lwezixhobo	Itotali
			A	B				
<b>Ukuphika</b>								
nje phandle			+				+	2
ngengcaciso			+				+	2
ukutshintsha isisolo				+	+	+		3
<b>Ukuphepha uxanduva</b>								
ukucaphukisa	+	+				+	+	4
ukuba nakho					+		+	2
ingozi								
iinjongo ezilungileyo			+	+				2
<b>Ukucutha ububi</b>								
ukuxhasa	+	+	+	+	+		+	6
ukunciphisa							+	1
ukwahlulahlula			+		+		+	3
ukugqithisa	+	+	+	+	+		+	6
ukuhlasela umhlaseli	+	+	+	+	+	+	+	7
imbuyekazo								
<b>Isenzo sokulungisa</b>								
ukubuyisela kwimeko endala				+	+	+	+	4
ukukhusela ukwenzeka kwakhona	+					+	+	3
<b>Ukungcungcuthekisa</b>	+					+		2
<b>Itotali</b>	<b>6</b>	<b>4</b>	<b>7</b>	<b>6</b>	<b>7</b>	<b>6</b>	<b>11</b>	<b>47</b>

Ithiyori yobugcisa bobuyekazo lomfanekiso kaBenoit (1995) iqala ngeengqikelelo ezimbini. Eyokuqala, kukuba unxibelelwano sisenzo esineenjongo. Eyesibini, kukugcina umfanekiso othandwayo njengeyona njongo iphambili. Le thiyori iqhuba ithi umnxibelelwano kufuneka abuyekaze umfanekiso wakhe ngokusebenzisa ubugcisa obunjengokuphika, ukuphepha uxanduva, ukucutha ububi, isenzo sokulungisa, kunye nokungcungcuthekisa (jonga itafile engentla). Ezine kwezi ntlobo zobugcisa zineendlela eziphantsi kwazo ezikwasebenza ngobuyekazo lomfanekiso. Kubugcisa bokuphika nesenzo sokulungisa, azibalulekanga kakhulu ezi ndlela zobugcisa zingaphantsi kwazo kodwa xa kuphetshwa uxanduva naxa kucuthwa ububi kubalulekile ukuzisebenzisa ngengqiqo ezindlela ezingaphantsi zobugcisa.

Kwezi ntlobo zobugcisa zintlanu, obona bugcisa bunomyinge omkhulu wokusetyenziswa ngama-49%, kukucutha ububi. Ukuze eyona ndlela yobugcisa ibe phambili ngokusetyenziswa kuzo zonke ezi akhawunti, nevela phantsi kokucutha ububi, ibe kukuhlasela umhlaseli. Esona sizathu ndicinga ukuba obu bugcisa bube busetyenziswa



kakhulu kungenxa yefuthe obunalo kwimeko yokuzithethelela. Obu bugcisa bugxininisa ukuba xa ungahlasela umhlaseli kwaye kukholeleke ukuba uhlaselo lwakho lufanelekile, oko kungenza ukuba umthombo wezityholo ungakholeleki. Kungako oko, i-ANC ibusebenzise kumaxwebhu amathandathu ahlalutywe apha ngentla.

Indlela yobugcisa engasetyenziswanga ephantsi kobugcisa bokucutha ububi kuzo zonke ezi akhawunti, yimbuyekazo. I-ANC akukho ifuna ukuvuma phandle ukuba ikwenzile, ngako oko, ukuba ingavuma ukunika intlawulo ngento yexabiso okanye ngemali yoba ivuma ityala lezityholo ebekwa zona. UYengeni ebeyakuba uzikhanda ngenyhek' etyeni ngokusebenzisa ubugcisa bembuyekazo nanjengoko bekuya kufuneka ukuba anikezele ngemoto yakhe, abuyise yonke imali ayifumeneyo, aphelelwe ngumsebenzi emva koko.

Enye indlela yobugcisa esezantsi engasetyenziswanga ivela kubugcisa bokuphepha uxanduva, ingozi. Kwezi zenzo zonke akukho senzo i-ANC okanye uYengeni azikhusela ngokuba yingozi. Nkqu nesi senzo sokuxhaywa kukaNkosikazi Madikizela-Mandela nguMongameli Mbeki, i-ANC ayisibeki njengesenzo sengozi. Isizathu ingakukuba esi senzo senzeke wonke ubani ejongile kweli theko kwaye kwakukho noNondaba abakufota oko ngexesha kusenzeka. Nokubanga ukuba uxambuliswano phakathi kwe-ANC ne-Cosatu yingozi kungabonakalisa ukungabikho kwentsebenziswano ngakumbi phakathi kwala maqela.

Akukho mahluko mkhulu kusetyenziso lobugcisa bokuphika, ukuphepha uxanduva kunye nesenzo sokulungisa. Ubugcisa bokuphepha uxanduva busetyenziswe kangange-17%, ukuze obunye obubini ubugcisa busetyenziswe kangange-16,5%. Oku kungathetha ukuba i-ANC iyakuqonda kukubaluleka kwezi ziganeko kubantu boMzantsi Afrika ukuba bazibona okanye baziva ngokwabo kwaye zabachapahazela kakhulu. Ngako oko, ukuba ingazama ukuziphika kakhulu okanye ifune ukuphepha uxanduva kakhulu, oko kunganantsingiselo yimbi ngayo kubantu ebakhokelayo. Ukuba ingasoloko izama ukulungisa kakhulu, yoba ivuma ityala. Kuye kwanyanzeleka ukuba ibusebenzise ngokufanelekileyo nalapho kungazikubakho kubaxeka kakhulu.

Ukungcungcuthekisa bobona bugcisa busetyenziswe kancinane kobu bugcisa bobuhlanu kubaBenoit (1995). Kobu bugcisa kufuneka umtyholwa avume isenzo esingafanelekanga ngokuphandle nangokungafihliyo, ekwavakalisa ukuzisola. I-ANC iyasivuma kwaye izisola ngesenzo sokuxhaywa kukuNkosikazi Madikizela-Mandela. Kodwa asingomenzi



ngokwakhe, uMongameli Mbeki, lo uzisolayo ngesi senzo. Oku kungabonakala kulisheyi nje lokuthibaza umsindo nengqumbo yabalandeli bakaNkosikazi Madikizela-Mandela abakwangabalandeli be-ANC.

Kwixwebhu i-'Tripartite Alliance II', urhulumente uyazisola nje ngesenzo sokuthula nokungathabathi-nxaxheba kwiingxoxo zasesidlangalaleni ixesha elide. Oku kungabonakala njengokucela uxolo uzathuza ngento engabambekiyo nenokuba netyheneba elibi kuwe. I-ANC ayiziniki izizathu ezibambekayo zokuba ingazibandakanyi neengxoxo zasesidlangalaleni. Ngokwenza njalo, ishiya imibuzo emininzi ezingqondweni zabantu, enjengokuba ingaba ayijongeli phantsi abo kufaneleke ukuba ixoxe nabo. Ingaba ibingaziboni ziyimfuneko ezi ngxoxo? Ingaba ibihleli icinga ukuba abo bayifuna kwezi ngxoxo abasayi kufikelela kwiqondo apho yonyanzeleka ukuba iphendule? Kungako oko, kubonakala ngokungathi izikhande ngokwayo i-ANC ngokusebenzisa obu bugcisa ngakumbi kweli xwebhu.

UYengeni usebenzise obune kobuhlanu ubugcisa bethiyori bobuyekezo lomfanekiso kaBenoit (1995), ukuze bube ngama-23,5% xa kudityaniswa bonke ubugcisa ngokwale thiyori. Oko kungathetha ukuba uYengeni ebezama ngandlela zonke ukuba azithethelele kuluntu nokuba ezinye iindlela azisebenzisayo zinobungozi kwalapha kuye. Unobangela ndibange ngolo hlobo kukuba, wofumanisa ukuba uYengeni usebenzisa ubugcisa obuthile kwindawo ethile ngempumelelo emva koko aguqukele le nto ebeyithetha ngaphambili. Umzekelo, usebenzisa isenzo sokulungisa ngokuvumela uphando nomthetho uthabathe indawo yawo malunga nezityholo zakhe, nako esongela amaphephandaba ukuba ukuba ufumaniseke emsulwa, kuya kufuneka bahlawule abo bafake igama lakhe, ele-ANC, eleenkampani ezenza izixhobo kunye nelikarhulumente eludakeni. Ngokwenza ezi zizisongelo akaziqondi ukuba uthibaza ifuthe elilungileyo lokuvuma ukuba kuphandwe. Okanye abantu bebesakuba novelwano nalapho bebeya kumcingela ukuba umsulwa ngokuvuma nje uphando ngaphandle kwezisongelo kwabathile.

Eyona akhawunti ibonakalisa ukungasebenzisi bugcisa obuninzi yeyorhwaphilizo lomhlaba. Umyinge omkhulu uvela kubugcisa bokucutha ububi ukuze isebenzise ukucaphukisa kanye njengobugcisa bokuphepha uxanduva. I-ANC kweli xwebhu ayibusebenzisi ubugcisa bokuphika kuba iqonda mhlophe ukuba ayingeke ikuphike urhwaphilizwa komhlaba ngabantu. Okwesibini, ayingeke ikuphike ukuba abantu



bayawufuna umhlaba. Kungoko ibhenele kubugcisa obuya kuyibonakalisa njengekhathalayo njengokuhlasela umhlaseli.

Ndiqonda ukuba i-ANC yoyika ukuphindaphinda izithembiso zayo zokwakhela izindlu nokunika abantu umhlaba. Ezi zithembiso yayizenze ngonyulo luka-1994, yaziphinda ngo-1999. Kodwa kuse namhlanje oku abantu basadinga iindawo zokuhlala, bakhutshwa kwimihlaba abahleli kuyo ubomi babo bonke ngenxa yokuba bengenabunini balo mhlaba, ukuze abanye babuhluthwe ubunini bomhlaba sele benabo. Ngeli xesha abantu bazithabathela umhlaba, kusemva nje konyaka ukuba bekuvotiwe. Ngako oko, izithembiso zayo i-ANC zazisahleli ngokuthe gca ezingqondweni zabantu kwaye ayingekhe ikwazi ukuziphika. Kukwangako oko, ingabusebenzisi ubugcisa besenzo sokulungisa kuba buya kubonakalisa ukuvuma ityala. Ayibusebenzisanga nobugcisa bokungcungcuthekisa kuba ibaleka ukuvuma ityala.

Amanye amaxwebhu abusebenzise ngokungahlukanga kuyaphi ubugcisa bokubuyekeza umfanekiso. La maxwebhu aphakathi kweepesenti ezili-13 ukuya kwi-15 noko kungabonakalisa ukusasazeka ngokufanelekileyo kwenjongo eziphambili zokubuyekeza umfanekiso yi-ANC. Oku kungabonakalisa kwakhona ukuqonda ukuba uzithethelela kakhulu okanye ukungazithetheleli kwaphela kungabonakalisa iinjongo ebezinganobungozi obukhulu kubekeko lwayo i-ANC. Ngokwenza ngolu hlobo, ndicinga ukuba i-ANC iyiqonda kakuhle imeko yezo politiko yoMzantsi Afrika ngexesha lezi ziganeko.

Okokuqala, iinkokheli ze-ANC ziyayiqonda imeko yokuba ngoku ziphantsi kocinzelelo olukhulu macala onke ngokwezopolitiko. Bayakuqonda ukuba usasazo lweendaba luvundlile ngaxesha lonke ukuvelisa nawaphi na amanyundululu avela kulo rhulumente wabantu abamnyama. Olu gxeko losasazo lweendaba luntlanti' mbini, lugxeko oluvela kwabo bongabonakala besebenzela izimvo zasekunene – abo baphezu kokugxeka urhulumente wabantu abamnyama kuba ingurhulumente abangamfuniyo ngenxa yemeko yezopolitiko yangaphambili kweli lizwe. Ukuze kubekho abo bagxeka ngeenjongo zokuvelisa amanyundululu orhwaphilizo lwemali yabarhafi ziinkokheli abazonyule ngokuzithemba. Leli cala ngamanye amaxesha elibangela ukuba urhulumente abange ukuba usasazo lweendaba lunjongo inye ikukudiliza nokugxeka ngokungakhiyo zonke izenzo zikarhulumente. Ngako oko, i-ANC izikhuphe ezi akhawunti iqonda ukuba ubekeko lwayo luphantsi kogxeko olukwezi zigaba.



Okwesibini, lugxeko oluvela kumaqela aphikisayo epalamente nawo ahluke ngokwenjongo azimeleyo kuphikiso lwawo. La maqela aphikisayo asoloko egade okuyimpazamo malunga nolawulo, ukungasebenzi kwezi zicwangciso nokungaphumeleli kweenkqubo ezithile zikarhulumente olawulayo ukuze azisebenzise utsala abavoti ngonyulo oluzayo.

Omabini lamaqela avela nogxeko ngakurhulumente we-ANC – usasazo lweendaba kunye namaqela aphikisayo epalamente, asebenzisa ubuciko basesidlangalaleni ukuvelisa amanyundululu nokutyabeka izityholo kurhulumente ne-ANC. Kungako oko, kufanelekile ukuba nayo i-ANC okanye urhulumente bavelise ezabo intetho ezibathethelela kwezo zityholo. Ezi ntetho zobizwa ngokuba zii-akhawunti ngokweengcali zohlalutyo lweentetho zezopolitiko. Kungako oko, phantsi kwedemokrasi entsha yoMzantsi Afrika kufanelekile ukuba kubekho iingcali eziya kuhlalutya iintetho zeenkokheli zezopolitiko, ngakumbi ezikulawulo, ngeenjongo zokuvelisa ukuphumelela nokusebenziseka kwezo ntetho kwimeko ebezisetyenziswe phantsi kwayo ngelo xesha.

Namhlanje ubuciko basesidlangalaleni bugxininise kubugcisa bokuzoba intetho ngokulukuhlayo nalapho iinjongo zixongxwa zakhiwe ngokomphulaphuli naphantsi kwalo meko kuyiyo ngelo xesha. Kungoko ke, ugxeko lwezintetho lufuneka ukuvelisa ukuba inokuba zeziphi na iinjongo ebeziphambili nezifihlakeleyo zokuveliswa kwentetho ethile ziinkokheli zezopolitiko – ngakumbi kwidemokrasi yethu entsha eMzantsi Afrika. Olu phando lwezi akhawunti lube ziinzame zokuthabatha inxaxheba kuphuhliso lwedemokrasi nalapho ugxeko lungavela nakuye nabani na ngakumbi oya kulwenza ngeenjongo zokuphuhliswa kokuqondwa ngcono kweenkokheli zethu kweli lizwe.

Ngokweenjongo eziphambili zonxibelelwano lwezopolitiko kwidemokrasi, abagcikivi abafana ne-Cosatu kunye nosasazo lweendaba basebenzise ilungelo labo eliphambili lokuvakalisa izimvo zabo ngabakubona kungahambi kakuhle kulawulo nokuziphatha kweenkokheli ezithile. Nendicinga ukuba oko kuvumelekile kweli lizwe kwaye kukhuthazwa kakhulu ukuze kufezekiseke imiqathango yolawulo ngokwedemokrasi. Kungoko ke ne-ANC kungekho ndawo apha kwezi akhawunti zihlalutywe ngentla igxeka usasazo okanye abagcikivi ngesenzo sokuvakalisa izimvo zabo. Oku kubonakalisa ukuba lo rhulumente kunye nenkokheli eziphambili zizimisele kwaye zizinikezele kulawulo ngesininzi kweli lizwe.



Ndingabanga ukuba ngokwenziwa kwezi akhawunti nezinye ezingafumananga thuba lokuba zihlalutywe apha kolu phando, zibonakalisa ukukhula ngokukhula kwenkqubo nenkcubeko yonxibelelwano ngokwedemokrasi kwilizwe loMzantsi Afrika. Ezi akhawunti injongo yazo ephambili ingabonwa njengokubuyekeza umfanekiso. Ngaphandle kokuphikisa oko, ndicinga ukuba injongo efihlakeleyo kukwakha ukuqondana nemvisiswano malunga nokwenzekileyo phakathi kwalo maqela abandakanyekayo. Umzekelo ukwi-akhawunti worhwaphilizo lomhlaba nalapho ndicinga ukuba i-ANC le akhawunti yayibhala ngeenjongo zokuvelisa ukungalingi kokuthatyathwa komhlaba ngendlela engekho mthethweni. Nangona ingakuphiki ukuba abantu bafuna umhlaba nendawo zokuhlala.

Uhlalutywe lweentetho zasesidlangalaleni lukhupha izimvo zalo ngeziphumo elizifumana ngokuthelekisa isiganeko, ungckivo ngokwesiganeko kunye ne-akhawunti eveliswa ngenxa yeso siganeko. Okungumahluko omkhulu phakathi kwabahlomli kunye neentatheli zona zikhupha izimvo zazo ngesiganeko okanye banika ingxelo yabakubonileyo okanye abakuvileyo. Umhlalutyi usoloko ezama ukufumanisa impumelelo ephambili enokuba ikhona ngokwentetho yolukuhlo emva koko ayigwebe ngokufanelekileyo. Kungako oko ndingabanga ukuba i-ANC iphumelele ukufezekisa iinjongo zayo eziphambili ngokwakha ezi akhawunti. Ndingabanga ukuba i-akhawunti kaYengeni ikwenzile ebiyenzelwe kona ngaphandle nje kwamakhwiniba athile apha naphaya. I-ANC ikucacisile ukungahambelani nokuziphatha kakubi kweenkokheli zayo nokuba zikweliphi na inqanaba ebuthweni okanye eburhulumenteni.



## IBHABHLIOGRAFI

Benoit W.L. (1995) **Accounts, Excuse and Apologies: A Theory of Image Restoration Strategies.** Albany: State University of New York Press.

Brock B.L, Scott R.L. and Chesebro W. (1990) **Methods of Rhetorical Criticism: A Twentieth-Century Perspective** (3<sup>rd</sup> ed). Detroit: Wayne State University Press.

City Press October 21, 2001

Cody M.J. and Braaten D.O. (1992) The Social-Interactive Aspects of Account-Giving. In McLaughlin M.L, Micheal J. and Read S.J (1992) (eds) **Explaining One's Self to Others:Reason-Giving in a Social Context.** Lawrence Erlbaum Associates Publishers: London and Hove, Hillside, New Jersey.

De Wet J.C (1991) **The Art of Persuasive Communication.** (2nd ed). Cape Town: Juta and Co Ltd.

Furnhan A. (1992) Lay Explanations. In McLaughlin M.L, Micheal J. and Read S.J (1992) (eds) **Explaining One's Self to Others:Reason-Giving in a Social Context.** Lawrence Erlbaum Associates Publishers: London and Hove, Hillside, New Jersey.

Grundy P. (2000) **Doing Pragmatics.** London: Arnold Publishing Company.

Gonzales M.H (1992) A Thousand Pardons: The effectiveness of verbal remedial tactics during account episodes. **Journal of Language and Social Psychology**, Volume II no: 3, 1992.

Holtgraves T. (1992) The Linguistic Realization of Face Management: Implications for Language Production and Comprehension, Person Perception, and Cross-Cultural Communication. **Social Psychology Quarterly**, Volume 55 no: 2, p141-159, 1992.

Mail & Guardian October 19 to 25, 2001

Mail & Guardian October 21, 2001

Mail & Guardian November 23, 2001



Reiter R.M. (2000) Linguistic Politeness in Britain and Uruguay: A contrastive study of requests and apologies, in **Pragmatics and Beyond: New Series**. Amsterdam / PhiladelphiaL John Benjamins Publishing Company.

The Mercury October 21, 2001

Thomas J. (1995) **Meaning in Interaction: An introduction to Pragmatics**. London: Longman Group Ltd.

Turnbull W. (1992) A Conversation Approach to Explanatory Coherence in McLaughlin M.L, Micheal J. and Read S.J (1992) (eds) **Explaining One's Self to Others:Reason-Giving in a Social Context**. Lawrence Erlbaum Associates Publishers: London and Hove, Hillside, New Jersey

Weiner B. (1992) Excuses in Everyday Interaction. In McLaughlin M.L, Micheal J. and Read S.J (1992) (eds) **Explaining One's Self to Others:Reason-Giving in a Social Context**. Lawrence Erlbaum Associates Publishers: London and Hove, Hillside, New Jersey



**APPENDIX 1**

From: anctoday-admin@lists.anc.org.za  
Sent: 22 June 2001 11:14  
To: ccav@exchange01.sun.ac.za  
Subject: ANC Today 22 June 2001

ANC Today

-----  
Volume 1, No. 22 . 22 - 28 June 2001  
-----

**YOUTH DAY INCIDENT**

A regrettable episode at an event of historical significance

Much public attention has been given to an incident which took place at a Youth Day commemoration at Orlando Stadium last weekend involving ANC Women's League President Winnie Madikizela-Mandela. The ANC issued the following statement on the incident: "The African National Congress wishes to state the following with regard to the unfortunate incident that took place on 16 June at Orlando Stadium.

1. The 25th anniversary of June 16 at Orlando Stadium was a solemn occasion to commemorate and honour the memory of those who paid with their lives in protest against bantu education.

2. In the manner befitting the sanctity and significance of this day, the anniversary was to be addressed by President Thabo Mbeki, Gauteng Premier Mbhazima Shilowa and National Youth Commission Chairperson Jabu Mbalula.

3. This commemoration was organised by the National Youth Commission (NYC). Every person on the podium was seated according to protocol and the discretion of the government organisers.

4. Gauteng Safety and Liaison MEC Nomvula Mokonyane presided over the occasion.

5. As the NYC Chairperson was addressing this historic occasion he was compelled to pause as Cde Winnie made her late entry into the stadium.

6. The Master of Ceremonies Nomvula Mokonyane approached Cde Winnie to brief her about the sitting arrangements and requested her to join all other guests in the VIP section in front of the podium. Cde Winnie disregarded this request. Determined to flaunt her disrespect for the occasion and for everybody else, she marched on to the podium and proceeded to enjoin the President into her tomfoolery.

7. President Thabo Mbeki went on to protect himself from this caper.

8. The ANC believes the behaviour of the President of the ANC Women's League was unbecoming of her standing as a leader.

9. Only those who lack a sense of occasion would approve of such unbecoming conduct. The ANC disapproves strongly of this behaviour.

10. The ANC noting and regretting this incident wishes to implore its members to respect and adhere to protocol irrespective of whatever position the member holds. National occasions must be given the respect and dignity deserving of such gatherings.

11. The ANC regrets what occurred at this particular historic occasion and hopes that the matter will now be laid to rest."

-----  
<http://mail.anc.org.za/mailman/listinfo/anctoday>



## APPENDIX 2

From: anctoday-admin@lists.anc.org.za  
Sent: 06 July 2001 10:37  
To: ccav@exchange01.sun.ac.za  
Subject: ANC Today Volume 1 No 24

ANC Today

-----  
Volume 1, No. 24 • 6 July - 12 July 2001  
-----

### LAND 'SALE' SCAM

Opportunists abuse Gauteng's homeless and landless

The Pan Africanist Congress' brand of political opportunism reached new lows this week when it 'sold' to homeless people pieces of land it did not own. The land, most of which belongs to the state, was earmarked for low-cost housing by the Ekurhuleni metropolitan council in Gauteng.

According to the Pan Africanist Congress (PAC) around 2,000 people had occupied the land by mid-week, while a further 20,000 people had paid the R25 fee. The organisation has at different points claimed the money paid by the homeless people is an administrative fee, would be used to contest evictions and would be used for the provision of services to the area. Whatever the destination of these people's money, the PAC has wilfully abused the plight of homeless people to pursue its own political objectives.

Far from speeding up the process of land reform, such illegal occupations hamper government's efforts to house the country's poor. Land identified for low-cost housing cannot be provided with the necessary infrastructure and services when occupied in such a manner. Government cannot be expected to overlook housing waiting lists - of people equally desperate for homes - to accommodate people who have forcefully jumped the queue.

"Grabbing of land by anybody, be it a political organisation, any groups or individuals is illegal and immoral because government has set up a process by which land redistribution is taking place," Land Affairs Minister Thoko Didiza said. As the land redistribution process gathers momentum, government has made enormous strides in meeting the housing backlog in the country. Since 1994, over 300,000 houses have been built in Gauteng alone.

The action of the PAC has demonstrated not only contempt for the law and constitution but a fundamental failure - or unwillingness - to understand the complex and demanding process of identifying and developing land for human settlement. It has once more shown its willingness to sacrifice the interests of the poor and vulnerable of South Africa on the altar of political self-promotion.

-----  
anctoday mailing list  
<http://mail.anc.org.za/mailman/listinfo/anctoday>



## APPENDIX 3



# COSATU Weekly

The weekly newsletter for COSATU members and the public

14 June 2001

## Cosatu Section 77 notice: June 2001

### Reasons for the Protest Action

1. The state has embarked upon a programme to privatise state assets, enterprises, services and undertakings. Closely associated with this is the restructuring of state enterprises, undertakings and services earned out by the state in ways that give the private sector considerable control, and the state's opening up of industries or sectors in order to provide for competition. COSATU is obviously not opposed to restructuring in itself, but the state's restructuring process forms part and parcel of the broader privatisation programme, which it certainly opposes.

#### The nature of privatisation

2. For COSATU privatisation refers to the transfer from public control or ownership to private control or ownership.

3. Three important issues arise from this definition:

3.1. Firstly, the subject matter of the transfer could be anything that is publicly owned or controlled. It may include assets, services or undertakings, functions, businesses, shares or industries.

3.2. Secondly, the transfer may include a partial transfer of ownership or control from public to private hands.

3.3. The transfer of control may be direct or indirect. For example, government may outsource management functions, thereby maintaining legal ownership but in effect handing over day-to-day control to private interests.

4. Privatisation therefore includes:-

4.1. The selling or renting of publicly controlled or owned assets.

4.2. The selling of shares in a company held by the state to a private person, including the introduction of a 'strategic partner.'

4.3. The 'contracting out' or outsourcing of services or undertakings provided by the state.

4.4. Allowing private persons to operate in industries, sectors, undertakings or services in which the state or a state owned or controlled enterprise is at present the sole operator. The nature of the private operation may be in competition with state owned or controlled enterprises, in joint ventures with the state enterprises, or in strategic alliances or partnerships with state enterprises. The state has adopted this strategy with respect to telecommunications, and has mooted it for electricity generation and rail transport.



4.5. The insistence that government services be self-financing, for example through fees. For instance, this appears in education in:

4.5.1. Allowing governing bodies of public schools to raise fees and employ educators and other employees. This has led to the effective privatisation of substantial parts of public education. As a result, children from poor backgrounds receive substantially inferior education compared with their middle and upper class counterparts.

4.5.2. The requirement that tertiary educational institutions rely almost exclusively on fees, making it increasingly difficult for working-class students to get degrees.

4.6. In order to facilitate privatisation, the state has embarked upon numerous strategies, including commercialisation and corporatisation. Commercialisation refers to a state controlled or owned entity, service or undertaking operating for profit or on a cost recovery basis. Corporatisation refers to both the commercialisation and registration of the state controlled or owned entity in terms of the Companies Act. Particular concerns relate to the corporatisation of Eskom as well as municipal services in Johannesburg.

4.7. While commercialisation and corporatisation may not themselves involve a transfer from public control or ownership to private control or ownership, they are frequently the initial steps that are taken in order to privatise. They therefore form part and parcel of the broader privatisation process.

4.8. The state's privatisation programme includes all the above in various areas of public control and ownership, including national, provincial and local government as well as state enterprises, which include Transnet, Denel, Telkom, Eskom, SAPOS and various provincial enterprises.

### **The impact of privatisation**

5. The state's privatisation programme is and will continue to detrimentally affect the socio-economic interests of the poor, which includes workers and the working class in general, for the following reasons:

5.1. It will lead to decreased and inferior quality services for the poor, since they cannot afford to pay for the services provided by or through private interests.

5.2. It will lead to higher prices for the provision of basic services, which will adversely affect the poor.

5.3. It will limit the extension of basic social and municipal services to the poor,

5.4. Generally, it will limit cross-subsidisation to benefit the poor and poor regions.

5.5. It will adversely affect the state's capacity to -

5.5.1. provide basic services to the poor;

5.5.2. provide for infrastructural development;

5.5.3. intervene to restructure the economy to ensure growth and employment creation, and

5.5.4. play a developmental role in general.

5.6. It will lead to significant job losses and will not provide for job creation.



5.7. It will foster the casualisation of labour, with more and more workers being hired on limited fixed-term contracts of employment.

5.8. It removes workers from the bargaining units established over many years in the public sector, generally leading to a reduction in incomes, benefits and job security.

5.9. Regulatory agencies have proven unable to establish specific and effective obligations to serve the poor by extending services at affordable prices. They have few or no sanctions to impose on companies that fail to comply with obligations, ambiguous targets for the extension of affordable services if any exist at all, and at best ineffective mechanisms to monitor compliance.

## **Demands**

### **6. COSATU demands that -**

6.1. Government halt all privatisation initiatives pending the establishment of a clear policy and legislation to guide restructuring, used here in the sense of changes in the management or control of any of its assets, enterprises, services, undertakings, industries or sectors.

6.2. The policy must be binding on all state owned or controlled entities, including state enterprises and all levels of government.

6.3. The parties to NEDLAC must negotiate the contents of the policy, which must subsequently be tabled as legislation.

6.4. The policy must give effect to the following principles:-

6.4.1. The State must retain the capacity and assets to play a strong developmental role in order to meet its constitutional obligations in respect of second generation rights.

6.4.2. The State must remain the provider and manager of basic services. The government's restructuring programme must therefore exclude privatisation of government owned or controlled institutions that provide basic services and meet basic needs. Basic services are water, sewage, rubbish disposal, electricity, welfare, and basic housing, health, transport, education, telecommunications and cultural services such as stadiums, parks and libraries.

6.4.3. The State must also remain the provider and manager of national infrastructure networks, including water, rail, roads, electricity and telecommunications.

6.4.4. No restructuring of state systems or institutions may take place until the relevant sector has established a policy on service norms and how they will be achieved, especially for poor communities. The policy must ensure that

historically disadvantaged communities receive adequate services, and  
services suffice to maintain an efficient economy.

6.4.5. No restructuring may take place if it negatively impacts upon the poor, whether by constraining provision and extension of basic services to them or by aggravating job losses. 6.4.6. The state may not privatise where that would effectively end cross-subsidisation of services for the poor.

6.4.7. Restructuring may not lead to a reduction in the conditions of employment of employees or affect recognition agreements or existing bargaining arrangements, including the constitution of the bargaining unit.



## 6.5. The process of restructuring must be transparent and must include -

6.5.1. If the State contemplates restructuring, it must prepare a cost-benefit and impact analysis. The analysis must include the following -

The direct and indirect costs and benefits associated with restructuring, including the expected direct and indirect effects on service delivery (especially for poor communities), the health and safety of communities, the environment, employment and incomes, and the overall distribution of incomes and assets.

The impact on the capacity of the State, in terms of skills, expertise, administrative systems and assets needed to provide the service.

Reasons why alternative restructuring proposals were rejected.

6.5.2. The state must consult with the affected communities and bargain with trade unions in the affected entity, service or industry.

6.5.3. The matter must be discussed by NEDLAC. The parties to NEDLAC must have access to all the relevant information relating to the proposed restructuring.

## 6.6. In the case of a proposal to privatise in any form:

6.6.1. The state must advertise the proposal in the relevant media.

6.6.2. If the proposal applies to a provincial or national entity, the Legislature must make the decision whether or not to privatise; in the case of a proposal by a local government, the Council must make the decision.

6.6.3. Before the Legislature or Council makes its decision, it must hold public hearings and consider the submissions of interested parties and it must be provided with -

- All relevant information, including the cost-benefit and impact analyses;
- A report on the consultation process with affected communities and bargaining process with trade unions;
- The recommendations of the parties to NEDLAC; and
- Reasons for disregarding recommendations or views expressed in the process.

## Nature of the Protest Action

The protest action will include marches, protest rallies, demonstrations and stay-aways.

The initial stay-away will be for 2 days. However, there will be special circumstances for shift workers whose shifts commence before 00h00 or end after 24h00. All shift workers will stay-away for two complete shifts. They will be absent from work on the shift that has the greatest number of hours on the days of the protest action.

The precise date or dates of these actions will be determined following consideration of the reasons of the protest action at NEDLAC.

## The protest is directed at:

The Government of South Africa, Union Buildings, Pretoria



## APPENDIX 4



# COSATU Weekly

The weekly newsletter for COSATU members and the public

3 August 2001

## No to privatisation of state assets - COSATU...

Hundreds of workers in the COSATU Wits region last Friday demonstrated outside the office of the Gauteng premier in Johannesburg, demanding a halt to the government's intentions to privatise its assets.

Government is intending to open doors for private shareholding in national commodities such as water, electricity, health and education. In a memorandum presented to the premier Mbazima Shilowa, COSATU said privatisation would make it impossible for the state to ensure social and economic development - the reason why all workers should support its anti-privatisation campaign.

It said privatised services would not provide affordable services for the poor as their interest is only in profit making. "Private companies do not want to serve the poor, business take over government assets or services in order to make profit even if government pay them a subsidy, they often skimp on services provisions.

It said the dangers associated with privatisation are that the agreement has got no policy. It said the government should stop privatisation until it has formulated a policy restructuring state assets.

"Any proposal for restructuring that will lead to privatisation of any kind should be subject to broad and open public debate, and agreed to by parliament or, in the case of local government, by the town council," said COSATU.

Such policy, it added, must ensure improved services for communities, especially the poor, and should keep and create jobs. "A policy on privatisation must be informed by broader consultation and debates by the communities... unilateral restructuring must be stopped," COSATU said.

The federation demanded to the premier, among others, to stop the continuation of funding private schools, the process of shared services centre concept and a commitment from government those relevant democratic structures, national, provincial government and city councils to vote on any proposals to privatise government functions.

---

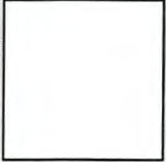


## APPENDIX 5

**COSATU Weekly**

The weekly newsletter for COSATU members and the public

16 August 2001

**Speakers' Notes and Memorandum on Privatisation****16 August 2001****Why does COSATU oppose privatisation?  
And why have we decided that we had to take action?**

Privatisation lets business decide about basic services, like education, water and electricity supply. Instead of government deciding who should get services and at what level, business is expected to provide them – at a profit. But business won't profit from serving poor and working people, who can't afford to pay much. Meanwhile, the public sector is continually shrinking, even though for most of us it is the only way to get basic services.

In practice, this means worse services and job cuts.

Government partially privatised our schools in 1994. Now, the rich pay high fees and get great schools in the suburbs. Meanwhile, working people's schools in the townships and rural areas don't have electricity or enough classrooms, resulting in high failure rates.

In health, the rich can afford private care with the best services in the world – while the poor are trapped in an underfunded, understaffed system, with long queues and hospitals and clinics that are deteriorating.

Where cities have privatised water management, the cost goes up and the service gets worse. Durban is facing a 28% increase in water costs. Making people pay for water has led to cut offs and even exacerbated the cholera epidemic.

Because government says Eskom has to make profits and pay taxes, we have seen mass cut offs – with 60 000 households shut down in mid winter in Soweto alone. Now the National Electricity Regulator says it wants market prices for electricity, and households could end up with a 20% price hike.

In policing, the rich get their own security guards and fence in their suburbs. For the rest of us, there are not enough police and police vans to ensure safety and security.

Privatisation of the telephone system means even though Telkom is rolling out new phones, basic rentals and local call costs go up – and phones get cut off for poor people. The cost of local calls has risen by 40 per cent in the past three years, while the cost of international calls, which mostly rich people use, has dropped 35 per cent.

In transport, the rich have their own cars and can afford toll roads. But government trains and buses have been cut back, so our people have to rely on dangerous taxis, and stampedes in train stations cost more lives.



As services get worse for the poor, we have seen the loss of over a hundred thousand jobs by the public sector – local government, the parastatals and the public service. The shrinking of the public sector accounted for about a quarter of job losses in the 1990s.

Public-sector job losses have contributed to soaring unemployment. Between 1995 and 1999, unemployment rose from 15 to 25 per cent, using the narrow definition that counts only workers who are still actively looking for work. It has probably risen even higher since then. If we include workers too discouraged to look for jobs, unemployment is now close to 40 per cent.

Most of the workers threatened with retrenchment by the public sector are relatively low skilled Africans in the rural areas, where they are unlikely to find new jobs. And for every worker who loses their job, five to six people lose their livelihood.

The downsizing of the public sector has been accompanied by efforts to roll back improvements in wages and conditions, especially for African workers. The current hardline government is taking in the public service is part of these attacks on the state sector.

These reasons have led us to say: Enough. We did not fight for liberation so that we could sell everything we won to the highest bidder. COSATU supports the restructuring state-owned enterprises and local government to improve their capacity to deliver basic services. We want a strong government to build our economy to provide jobs and improve our lives. But privatisation won't help achieve these ends.

So who wants privatisation?

The rich and big companies want privatisation because they make millions off government as consultants and managers, and then they get better services. They are the main force pushing for privatisation.

A second force for privatisation is in the bureaucracy. Too often, government officials seem to see privatisation as the main way to solve their problems. They ignore the impact on our communities and our jobs.

Government says it isn't privatising, only "restructuring state assets." That is because it conveniently narrows the definition of privatisation to mean only selling off its enterprises completely. But in fact, government is giving the private sector control of state services on a broad scale.

Government is selling shares in our parastatals and letting private companies compete with state companies like Telkom and Eskom; handing over the management of state agencies to private interests; outsourcing services like catering and cleaning in hospitals; and making state-owned enterprise work like private companies, just to make profits – commercialising them. These are all forms of privatisation, because they let the private sector take over government services.

Government says it can force private companies to serve the poor. But the facts speak for themselves: that approach has already failed in education, water, and electricity, and it can't work in other sectors either.

Government policies have departed from the tenets of the ANC itself. They insist on competition and reliance on markets as the way to reach development. In contrast, the Alliance has always insisted that a strong state is critical to achieving our economic and social aims. The Alliance agreed that privatisation should only be attempted where investigations show it won't undermine development. Yet virtually every government proposal for restructuring has been put forward without enough research into its impact on our communities or the economy.

Of course COSATU is disappointed that the ANC-led government has chosen to believe naively in the benefits of privatisation. We are disappointed, too, that the ANC has let government departments take policy positions that diverge from those of the Alliance.

But that does not mean that the Alliance is under threat. The Alliance is like a marriage: we can have disagreements without heading for divorce. Still, COSATU has long demanded that the Alliance work harder to develop a common programme on the transformation of the economy and the state, and to ensure that government policies reflect the strategies of the democratic movement. We hope that in the long run, this campaign will bring us closer to these aims.



In this campaign, COSATU demands:

Government must stop privatising basic services and national infrastructure at once. Basic services are water, sewage, rubbish disposal, electricity, welfare, and basic housing, health, transport, education, telecommunications and cultural services such as stadiums, parks and libraries; these services must remain in the hands of the people.

Any restructuring of the state must improve services for our communities and especially for the poor. It must keep and create quality jobs.

Restructuring must be negotiated with communities and labour, and be approved by parliament or local government councils.

So far, government has not seriously negotiated these demands with us. We hope that we will be able to make more progress in the coming weeks. If not, we will continue to take action to oppose privatisation.

### ***COSATU Memorandum to the Department of Public Enterprises***

*On behalf of COSATU and our two million fellow unionists, SANCO and as well as many of our people's formations, we here assembled demand that Government end privatisation of basic services and national infrastructure.*

*Privatisation has imposed great hardship on poor South Africans, both as members of the public and as workers.*

*Privatisation of government services has meant rising prices and worse provision for the poor and working people. It undermines the capacity of our government to overcome the legacy of apartheid, which left our communities with poor roads and a shortage of housing, piped water, electricity, refuse removal and sanitation. Our schools and hospitals were in poor condition and understaffed.*

*Privatisation reduces government's capacity to overcome these shortfalls. It aggravates the inequalities between rich and poor. It means the rich can pay for improved services, like education, health and transport, while the poor are left to face cut offs and soaring bills.*

*It is an illusion to think that private interests will bring better services to the poor. Our experiences already show that government regulators do not have the capacity to set up or implement regulatory frameworks that work to serve working and poor communities.*

*For workers, privatisation has spelled job losses, in a country where unemployment is already the main economic problem. Unemployment rose from 16 per cent to 25 per cent between 1995 and 1999, and has probably risen since then. And that is only using the narrow definition of unemployment. Using the extended vision that counts the discouraged workers this figure rises to 38 per cent.*

*Over a hundred thousand job losses can be traced to commercialisation and privatisation in the state-owned enterprises, the public service and local government. Where jobs have been outsourced, workers have been moved outside their bargaining unit and faced reduced pay, benefits and job security.*

*The majority of those who face retrenchment are lower skilled Africans from the rural areas – workers who will not easily find new jobs. For every worker who loses their job, a minimum of five and up to ten people lose their livelihood.*

*We did not fight for liberation so that we can sell every thing we won to the highest bidder! We remain in full support of the Freedom Charter, which declared that "the people shall share in the country's wealth." We support of the policy directives of the RDP, which are not reflected in the Department of Public Enterprises policy framework, the recently published Department of Trade Industry paper on industrial policy and the Treasury's Budget Review, amongst others.*

*The government claims that it is not privatising but restructuring can no longer fool workers and the South African public. Government can only convince itself with this left rhetoric whilst it continuously acts right.*



We demand:

***Government must stop privatising basic services and national infrastructure at once. Basic services are water, sewage, rubbish disposal, electricity, welfare, and basic housing, health, transport, education, telecommunications and cultural services such as stadiums, parks and libraries; these services must remain in the hands of the people.***

***Any restructuring of the state must improve services for our communities and especially for the poor. It must keep and create quality jobs.***

***Restructuring must be negotiated with communities and labour, and be approved by parliament or local government councils.***

***A new policy framework based on the demands of the Freedom Charter and the RDP must be developed in consultation with the labour movement, SANCO and the rest of the civil society.***

***The current framework should be scrapped.***

*The government must respond before the end of the month. A further march is being organised to receive the government's response either on the 29 or 30 of August 2001. We expect a positive response to our demands.*



## APPENDIX 6



# COSATU Weekly

The weekly newsletter for COSATU members and the public

17 August 2001

## What you need to know about privatisation

### ***Don't we need to restructure the state?***

Isn't COSATU protecting its members' jobs at the cost of the broader public? COSATU has always called for the transformation of the state.

We inherited government structures designed to serve a minority and oppress the majority. We need new systems to extend quality services to black communities, establish participatory democracy in all spheres of government, and drive economic development.

Our quarrel is not with restructuring as such, but with privatisation - where government seems to think the only way to achieve change is to bring in the private sector.

### ***Won't the strike harm South Africa by scaring off foreign capital, leading to a drop in the rand?***

If government wants to stop the strike, it should start negotiating seriously. More fundamentally, experience all over the world demonstrates that the only way to attract large sums of foreign capital is to bring about economic growth. And the countries that have succeeded have gone against the wisdom of the international bankers - countries like China and South Korea.

The measures government insists on to reassure foreign markets - including privatisation and budget cuts - undermine domestic investment and our economy as a whole. The only capital they can attract is short-term, portfolio investment in stocks and bonds.

Those resources leave as fast as they come, causing economic havoc. For instance, foreign portfolio investment dropped from R80 billion in 1990 to R11 billion last year. Selling off state assets may bring in foreign buyers, but it doesn't increase total investment.

We need to find ways to build a robust economy on the basis of our own resources and expertise. Only then can we expect foreign capital to accelerate growth. That is why COSATU demands sector job summits and other measures to build the economy.

### ***Does the strike mean the Alliance is over?***

The Alliance is like a marriage: every disagreement doesn't mean a divorce. Besides, the majority of ANC members support our position on privatisation.

### ***But government says it consulted COSATU on its policy framework?***

It's true the DPE consulted COSATU on its policy framework. Then it ignored virtually everything we said. For that reason, when the policy framework was published, we objected to it publicly. There are clearly many officials in government who think that good policy can be made by bureaucrats in backrooms. More listening and less talking would have given us a better policy on privatisation - and less conflict now.

---



## APPENDIX 7



# COSATU Weekly

The weekly newsletter for COSATU members and the public

24 August 2001

## A lie does not become truth, no matter how often it is repeated - COSATU

COSATU yesterday learned with shock the "distortions, half truths, and character assassinations" in the statement released by five members of the cabinet about its stance on government's intentions to privatised state assets. The statement, titled "Restructuring of State Assets and the COSATU General Strike", was compiled by a team of cabinet ministers led by the Minister of Public Enterprises, Jeff Radebe. In the statement the cabinet, among others, accused COSATU of double standards and trying to sabotage the planned racism conference in Durban.

COSATU dismissed "misinformation" projected in the statement saying had it not been for its attempt to divide the labour movement and to character-assassinate the federation's leadership, it would not be worthy of reply. The federation said the statement demonstrated once again that privatisation, not developmental needs, was driving the governments' proposals for restructuring the state. It said the government juxtaposed restructuring and privatisation only to obscure the essence of its proposals - that is to give the private sector increased control over public services, irrespective of the cost to the poor and the economy.

"Given this reality, it is opportunistic when the Cabinet statement claims that government's privatisation programme meets the RDP's (Reconstruction and Development Programme's) requirement of a case-by-case approach to restructuring.

What we have seen, instead, is an ideological commitment to bring in the private sector, with little or no attempt at in-depth analysis of the impact on development," said COSATU. The federation further said its was disappointed that the government is now equating competition with efficiency, and argues for privatisation primarily to reduce government spending and cut input costs.

COSATU further dismissed the "ideological tenor" in the statement that competition "will lower the costs to ordinary citizens" - saying it contradicted the experiences it had in this country.

"Privatisation has led to a 40% increase in local telephone costs, unaffordable fees in better schools and tertiary education, proposals that would increase the cost of electricity by 20-50 for household, rising water prices in places such as Durban, Dolphin Coast and Nelspruit, and worsening service standards, cut offs and evictions in poor communities," COSATU said.

It further said the government's policy framework has cost many people in this country thousands of jobs. Statistics South Africa (Stats-SA) reported that unemployment rate skyrocketed from 16 percent in 1995 to over 25 percent today.

The federation said the experiences demonstrate the weakness in the cabinet arguments published in the statement. "The statement demonstrates a sorry failure to study our demands or make a genuine effort to understand workers' concerns," said COSATU.

The federation further rejected the Department of Public Enterprises' (DPE's) "lie" that it agreed to its policy framework when it was published. On the contrary, said COSATU, the framework was condemned immediately after it was announced.

"A lie does not become truth, no matter how often it is repeated," COSATU said. It said although the DPE did consult it, almost its proposals were excluded in the framework, the same happened in its submission to the Eskom Conversion Bill.



COSATU said its campaign against privatisation is legitimate and correct and has receive support from almost all progressive formations, contrary to only two organisations, DA and UDM, government received support from.

Student organisations, civil society organisations labour movements and the alliance partner, South African Communist Party, has endorsed the federation's campaign.

COSATU said the strike is necessary as it the only action that can compel government to reconsider wholesale privatisation and enter meaningful discussion with the labour movement and other stakeholders. "COSATU calls on our members and supporters to remain vigilant against misinformation and propaganda campaigns, and to join in their numbers in the national stayaway and demonstrations on August 29 and 30," it said.

---



## APPENDIX 8

### **Cabinet Statement on the Restructuring of State Assets and the Cosatu General Strike**

23 August 2001

[Media Briefing by Ministers of Public Enterprises, Transport, Trade and Industry, Minerals and Energy and the Presidency]

Cabinet yesterday examined the plan by COSATU to embark on a general strike next week in protest against what the federation refers to as "privatisation" of state assets.

#### **IS THE STRIKE REALLY NECESSARY?**

Government wishes to reiterate, from the outset, that our Constitution and laws provide for the right of all citizens to engage in protest action, and for workers to withhold their labour on matters that affect them. We therefore respect the decision of the trade union federation to embark on this action.

However, the question that the trade union movement, ordinary workers and indeed all South Africans should ask themselves is whether this general strike is actually necessary! For the workers, in particular, a sacrifice of this magnitude should be weighed against the objectives to be attained, and indeed whether all avenues for resolving a particular problem have been explored.

We believe that, in respect of this proposed action, this is in fact not the case.

Secondly, even if the federation felt strongly about this matter, we seriously question the timing of the strike.

#### **DEFINITION OF PRIVATISATION**

From the pronouncements of Cosatu, "privatisation" is being defined as all actions that seek to introduce private sector resources and expertise into, and other measures aimed at bringing about competition and efficiency in, the provision of services. Disposal of assets that are not part of the core mandate of government is also condemned.

What this in fact means is that government is expected to retain ownership of assets such as holiday resorts and restaurants, which are not part of its core functions. We are also expected to eschew possibilities of bringing in private sector management and expertise, which can be critical in improving the efficiency of parastatals.

According to Cosatu's argument, government should depend on increased borrowing to access resources to expand and modernise state enterprises. Bringing in the private sector into this endeavour is taboo.

#### **RESTRUCTURING AND NATIONAL OBJECTIVES**

Restructuring of state assets is an important element of the programme of government for the reconstruction and development of our country. The industrial objectives of the government require that we crowd in private sector resources in expanding investments and improving services to the people. Government does not have enough resources to achieve this; neither can we rely on increased public debt.

Besides, the state enterprises inherited from the apartheid regime were geared to service a small minority in our country, and to provide cushioned employment to sections of this minority. It would therefore be a dereliction of duty on the part of the democratic government, if we were to leave these enterprises in their current condition.

A critical element of speeding up economic growth and job creation is the lowering of input costs in the economy. Restructuring of state assets, including introduction of competition, is an important element of this. Such competition, and improved efficiency also help to lower the costs of services to ordinary citizens.



Government has ensured that the restructuring process also helps in expanding ownership of the wealth of the country by black people, who were deliberately excluded under apartheid.

#### A COHERENT PROGRAMME WITH CONSULTATION

The restructuring programme, including privatisation in some instances, is a mandated one, based on the Reconstruction and Development Programme and the electoral mandate conferred on government by the overwhelming majority of the people.

As stated in the RDP document, restructuring is not a matter of ideology; but one built up through a case-by-case assessment of these enterprises in terms of the government's broad objectives.

This programme is guided by the Policy Framework Document, which has been thoroughly discussed with stakeholders, including the trade union movement. In fact, in the finalisation of this Document, particularly in the first half of last year, numerous meetings were held with the leadership of Cosatu. Most of their oral and written submissions were incorporated into the final draft.

Precisely in order to take into account the interests of workers, a National Framework Agreement was adopted some years ago, and improved during the course of last year. This Agreement details the steps required, including a Social Plan, to protect workers' interests.

Cosatu agreed to all these processes and took active part in formulating the Agreement.

#### CO-OPERATION AND CONDEMNATION

In virtually all the enterprises where restructuring is taking place, detailed negotiations are conducted with the union movement. This is the case at Transnet (Spoornet), Alexkor, Airports Company (ACSA) and other companies, where agreements have been reached or are about to be reached, with Cosatu affiliates.

However, some leaders of Cosatu as a federation have chosen to go against the wishes of the affiliates. This can have the effect of complicating the negotiations and frustrating the interests of ordinary workers.

We are told that disposal of some of the state assets merely feeds the appetites of so-called "new fat cats". Government makes no apology about the fact that black business-people do gain from this process. What Cosatu does not say, though, is that cheaper services, worker equity and a lower state debt benefit the working people.

But most astounding in Cosatu's behaviour is the fact that investment arms of the federation and its affiliates, or workers in these companies, have themselves taken advantage of this programme to acquire a stake in some of these enterprises. Concrete instances in this regard include the Airports Company, Alexkor (diamond mines), restaurants in National Parks (where the bid is still being finalised) and Aventura (where the Cosatu investment arm won the bid but could not raise the necessary finance).

These inconsistencies by Cosatu defy logic; and indeed they once more bring out in bold relief the question: is this strike really necessary!

#### TIMING AND THE NATIONAL INTEREST

The Cosatu general strike happens in the two days preceding the World Conference against Racism, as most delegations will be arriving in our country. If Cosatu were to have its way, the strike should paralyse the economy in general, as well as services that will be critical for the Conference to succeed.

In other words, a Conference historically being held on the African continent for the very first time, dealing with matters that are at the core of the transformation objectives of South African society, stands the danger of being severely undermined, by an organisation that professes to support its objectives.

As such, besides all the substantive issues under discussion, the timing of the Cosatu general strike is inexplicable. It raises the question once more, is this strike really necessary!

#### THE GOVERNMENT'S DOOR REMAINS OPEN

Government's door remains open for continued engagement with Cosatu on all these issues. Our experience in the engagement with Cosatu affiliates in sectors where restructuring is taking place shows



that, where discussion is conducted with honesty and integrity, solutions can be found to the most difficult problems.

We are confident as government, informed by our conviction and the weight of the popular mandate, that the restructuring programme will benefit the overwhelming majority of our people. However, where there may be need for improvements in the detail, government is prepared to consider them. But there is no intention at all, on our part, to change the essence of this programme.

Unfortunately, as employer, government is obliged to adopt the no work, no pay principle.

Government, and we believe, the majority of workers and other South Africans, do appreciate that this strike is not really necessary. It is not worth the sacrifice to the economy, to workers' wages and to the country's ability efficiently to host the World Conference Against Racism.

We appeal to Cosatu's leadership to reconsider this action.

Issued by Government Communications (GCIS), 23 August 2001



**APPENDIX 9****Letter from Cosatu General Secretary Zwelinzima Vavi to ANC President Thabo Mbeki**

27 August 2001

Dear President Mbeki,

**Re: Request for meeting with the COSATU leadership**

We refer to the contents of the letter you wrote to the ANC Weekly on the 24 August 2001, we obviously do not agree with its assertions. In our view, the letter is based on one-sided information from government about the process of discussions around restructuring the state. COSATU is also concerned that attacks from the government contained in both the cabinet statement and the media adverts over the weekend, questions the credibility of COSATU and its leadership and de-legitimise workers concerns around restructuring the state.

COSATU seek an opportunity to clarify some of the assertions made against the decision to embark on a national strike. Further, COSATU seek an opportunity to discuss a way forward out of the current impasse. In the current climate only a direct meeting will emerge with a lasting solution rather than trading accusations in public.

I trust this is in order and hope for your positive response.

Zwelinzima Vavi  
General Secretary

---

**Letter from President Thabo Mbeki to Cosatu General Secretary**

28 August 2001

Dear Comrade General Secretary,

Thank you for your letter dated August 27, 2001 requesting that we meet with the COSATU leadership.

I agree fully that such a meeting or meetings should take place. I also agree fully with you that it is through discussion rather than trading accusations in public, or through other forms of hostile confrontation, that we will find solutions for whatever issues might be in contention between the ANC and COSATU.

However, I must note that the ANC has kept out of the public debate for many years, while everybody else seemed to find it perfectly legitimate publicly to attack the ANC on many issues.

You may remember that as early as 1997, President Mandela raised our concern about this manner of proceeding on the part of our allies, when he presented his Political Report at our 50th National Conference.

We repeated these concerns in 1998, not at a press conference but 'within the family', when I was privileged to speak at the opening of the meeting of the Central Committee of COSATU.

We had deliberately decided not to engage in any public wrangle not because we could not defend ourselves. We did this because we were conscious precisely of what you state correctly, that it is



only through our direct meetings that we will resolve any contradictions that may arise between and among us.

The forces that have an historic responsibility to bring about fundamental social change in our country will not achieve this objective by behaving in a manner which, objectively, defines any of these forces as the principal obstacle to progress, against which, accordingly, venomous attacks must be directed.

I can assure you that no revolutionary advance can ever be achieved by launching a hostile offensive either against the ANC or COSATU. We should leave this task to the forces of reaction.

Nevertheless, in the end it becomes impossible for the ANC to remain silent while its positions are persistently being grossly misrepresented, and the movement itself projected as a traitor to the cause of the ordinary masses whose interests it has sought to protect and advance for almost nine decades.

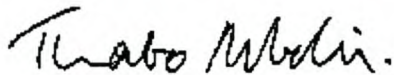
In any case, we have an obligation to explain and account for our ideas and actions to our members, to the broad democratic movement and to the millions who have consistently expressed their full confidence in the ANC in all our democratic elections since 1994.

Because of the importance of the matter you raise, I have given a copy of your letter to our Secretary General, with the request that we do everything possible to ensure that we do indeed meet as soon as possible.

I am afraid the fundamental problem is much bigger than the simple matter of "information from government about the process of discussions around restructuring the state." If all of us respect the truth, the matter of correct and adequate information can be resolved quite easily.

As we have to deal with more fundamental issues, I trust that when we meet we will all be ready to confront these strategic issues frankly, honestly, in depth and as true comrades.

Amandla! Matla!

A handwritten signature in black ink, reading "Thabo Mbeki." The signature is written in a cursive, flowing style.



**APPENDIX 10**

From: anctoday-admin@lists.anc.org.za  
Sent: 31 August 2001 12:45  
To: ANC Today  
Subject: ANC Today 31 August 2001

ANC Today

-----  
Volume 1, No. 32 • 31 August - 6 September 2001  
-----

**COSATU AND THE ANC**

Alliance partners agree on need to meet over differences

President Thabo Mbeki has agreed with Cosatu General Secretary Zwelinzima Vavi on the need for a direct meeting between the leadership of the ANC and Cosatu to discuss "whatever issues might be in contention" between the two organisations. Mbeki was responding to a request from Cosatu for an opportunity to clarify assertions made around Cosatu's decision to embark on a national strike.

"I agree full that such a meeting or meetings should take place. I also agree fully with you that it is through discussion rather than trading accusations in public, or other forms of hostile confrontation, that we will find solutions for whatever issues might be in contention between the ANC and Cosatu," Mbeki said in a letter sent to Cosatu.

He said he has asked ANC Secretary General Kgalema Motlanthe to do everything possible to ensure that a meeting took place as soon as possible.

Mbeki noted however that the ANC had kept out of the public debate for many years, "while everybody else seemed to find it perfectly legitimate publicly to attack the ANC on many issues". Former President Nelson Mandela raised this at the ANC's 50th National Conference in 1997. Mbeki repeated these concerns in 1998 at the opening of a meeting of Cosatu's Central Committee.

"We had deliberately decided not to engage in any public wrangle not because we could not defend ourselves. We did this because we were conscious precisely of what you state correctly, that it is only through our direct meetings that we will resolve any contradictions that may arise between and among us," Mbeki said.

The forces that have an historic responsibility to bring about fundamental social change in South Africa would not achieve this objective by behaving in a manner which defines any of these forces as the principal obstacle to progress, he said.

No revolutionary advance could ever be achieved by launching a hostile offensive either against the ANC or Cosatu. This task, he said, should be left to the forces of reaction.

"Nevertheless, in the end it becomes impossible for the ANC to remain silent while its positions are persistently being grossly misrepresented, and the movement itself projected as a traitor to the cause of the ordinary masses whose interests it has sought to protect and advance for almost nine decades.



"In any case, we have an obligation to explain and account for our ideas and actions to our members, to the broad democratic movement and to the millions who have consistently expressed their full confidence in the ANC in all our democratic elections since 1994," Mbeki said.

In his letter, Cosatu's Zwelinzima Vavi said Mbeki's letter in the previous edition of ANC Today was based on "one-sided information from government about the process of discussions around restructuring the state".

There were however more fundamental issues than the matter of correct and adequate information, Mbeki said. He said he hoped that as the organisations met to discuss these issues, "we will all be ready to confront these strategic issues frankly, honestly, in depth and as true comrades".

MORE INFORMATION:

Letter from Cosatu General Secretary to President Thabo Mbeki, 27 August 2001

<http://www.anc.org.za/ancdocs/anctoday/docs/coslets.html>

Reply from President Thabo Mbeki, 28 August 2001

<http://www.anc.org.za/ancdocs/anctoday/docs/coslets.html#tm2zv>

-----  
This issue of ANC Today is available from the ANC web site at:

<http://www.anc.org.za/ancdocs/anctoday/2001/at32.htm>

To receive ANC Today free of charge by e-mail each week go to:

<http://www.anc.org.za/ancdocs/anctoday/subscribe.html>

---

anctoday mailing list

<http://mail.anc.org.za/mailman/listinfo/anctoday>



## APPENDIX 11

From: anctoday-admin@lists.anc.org.za  
Sent: 12 October 2001 13:48  
To: ANC Today List  
Subject: ANC Today 12 October 2001

ANC Today

-----  
Volume 1, No. 38 . 12 - 18 October 2001  
-----

THIS WEEK:

- \* Tripartite Alliance I: ANC meets countrywide to discuss problems
  - \* Tripartite Alliance II: Political and organisational vacuum creates space for tension
- 

TRIPARTITE ALLIANCE I

ANC meets countrywide to discuss problems

Structures of the African National Congress will this weekend begin a series of countrywide meetings to discuss the state of the organisation's alliance with the South African Communist Party (SACP) and the Congress of South African Trade Unions (Cosatu). The holding of 52 special regional councils was one of the decisions of the ANC National Executive Committee meeting held two weeks ago in Johannesburg.

Members of the national executive have been deployed to each of the regions to brief regional and branch leadership on discussions in the National Executive Committee (NEC), and to facilitate discussion among ANC members on the challenges facing the Alliance. The NEC also agreed to hold a series of bilateral meetings with the SACP and Cosatu ahead of an alliance summit to be held before the end of the year.

The discussion follows a period of strained relations between the member organisations of the Alliance. Tensions within the Alliance were brought to a head by Cosatu's general strike against government's programme of restructuring state assets, which coincided with South Africa's hosting of the World Conference against Racism in Durban. This came against the backdrop of problems in the Alliance for at least the last five years, blamed on a range of ideological, policy, strategic, structural and tactical differences.

In preparation for discussion at regional councils, the NEC noted the effects the political transition of 1994 had on the organisation and the alliance. The reality of governance and the national and global context in which the transition took place presented a range of new challenges for the ANC, its alliance partners and the broad forces for change. These challenges form part of the explanation for the difficulties currently experienced by the alliance.

The ANC was affected by the deployment in 1994 of much of its leadership and experienced cadres to positions in parliament and the legislatures, government, the public service and other important areas. This has had a marked impact on the strength and coherence of the structures of the movement. As a result, the ANC has not been able to exercise as it should its responsibilities in strengthening and leading the alliance.



The SACP has had to deal with similar problems, including the challenge following its re-emergence in 1990 as a legal organisation to build its structures and establish its identity as distinct from the ANC. Cosatu is having to grapple with the many challenges which face the trade union movement in a radically changed and rapidly changing global economic environment.

The NEC identified a lack of theoretical depth and political engagement within the alliance, leaving the alliance at a disadvantage in addressing with confidence the challenges and complexities of the new political environment. This has contributed to the lack of a common understanding among and even within the alliance member organisations on the role and function of the alliance, and how the relationships within the alliance should operate and be managed.

The NEC reaffirmed the position of the alliance as the leading force for democratic transformation in South Africa. It noted that the ANC had a historical obligation to ensure the resolution of differences and to work to strengthen, politically and organisationally, each of the members of the alliance.

"A central task in building the Alliance is therefore to strengthen the ANC as a mass-based organisation, with a solid theoretical understanding of the objectives, tasks and environment of the NDR [National Democratic Revolution]. It demands an ANC whose members and branches are actively engaged in a clear programme of transformation at all levels of society," it said.

The Alliance requires a strong progressive trade union movement, capable of representing the interests of its members while engaging in broader tasks of social transformation, it said.

"These tasks must be undertaken alongside ongoing efforts to develop and implement Alliance programmes at national, provincial and local level; to improve mechanisms of communication and information flow; to address issues of how the structures of the Alliance can best relate to each other; and to approach politically the resolution of differences that exist or may arise between Alliance partners," it said.

---

## TRIPARTITE ALLIANCE II

### Political and organisational vacuum creates space for tension

The relative vacuum of political and organisational leadership within the structures of the Alliance following the democratic transition of 1994 is a key cause of the problems currently being experienced by the alliance, according to the ANC National Executive Committee.

The member organisations of the alliance have been affected in similar ways by the new political climate, as well as each having to overcome specific challenges. The ANC has had to contend with an exodus of experienced leadership from full-time organisational work, with weakened branches, and with the emergence of tendencies such as careerism and factionalism. As the leading organisation in the alliance and democratic movement - and given that most SACP and Cosatu members are also ANC members - the ANC's weaknesses have profoundly affected these organisations.

The ANC's long-standing alliance with the SACP is based on a common commitment to the ongoing struggle for national liberation. In content and detail, the programmes of the ANC and SACP are therefore the same. "It is this understanding which gives rise to the concept of dual membership, where members of the SACP join the ANC as members in their own right. They participate fully in the political life of the ANC, the formulation of its policies and the execution of its programmes," it said. While this relationship worked well for over four decades, the unbanning of the organisations in 1990 placed the organisations in



a new context. For the SACP, the end of forty years of illegality and in the context of the collapse of the socialist community of states, it had to address critical questions around the organisational form it should take in the new terrain.

It also had to undertake a profound re-examination of socialist theory and practice. This meant the relaunch of the SACP as a mass party and the forging of a public identity independent of the ANC. The NEC suggested these conditions fed fears within the SACP that, in the hostile environment following the collapse of the Soviet Union, the ANC may succumb to pressures to 'ditch' its alliance with the SACP.

The inclusion of Cosatu in the alliance of the SACP and ANC was the result of the conscious decision of the federation at its formation to not merely restrict itself to the improvement of the wages and working conditions of its members, but to involve itself in the national liberation struggle together with other classes and formations. This stance was reflected in Cosatu's adoption in 1987 of the Freedom Charter as its political programme.

It is also reflected in the resolutions of many of its affiliates to strengthen the ANC and by the large number of Cosatu members active in the ANC.

Since 1994, the alliance has achieved a decisive move away from the oppressive labour relations of apartheid. At the same time the process of globalisation, changes in productive processes and changes in the labour market have had a significant effect on workers, the poor and on trade union movements across the globe. Cosatu has also had to deal with changes brought about by the transformation and restructuring of the economy and building a democratic and developmental state; while at the same time beginning to address the social deficit of apartheid.

"The ANC acknowledges that with the enormous challenges of coming to grips with governance and the process of driving thoroughgoing transformation, it has not paid sufficient attention to its responsibility towards the trade union movement," the NEC said. It noted the continued existence of other political perspectives in the union movement, and the increased prominence these minority views have gained in the federation in recent years, "even though the general membership, the affiliates, remain politically ANC".

The NEC identified an increasing tendency within the SACP, Cosatu and even the ANC to try 'detach' the working class and working class struggles from the broad multi-class struggle for national liberation. All of these aims are pursued under the banner of 'taking forward working class struggles'. It warned of the dangers of this approach: "Lessons from other struggles teach us that the surest way to defeat the working class is to fight a pure class struggle." It would in the process also defeat the struggle for national liberation and social transformation, it said.

In addition to briefing ANC structures on its discussion, and encouraging broader discussion of these matters within the organisation, the NEC agreed to meet bilaterally with the SACP and Cosatu to discuss its analysis of the problems in the alliance and to map out a programme to resolve them.

-----  
This issue of ANC Today is available from the ANC web site at:  
<http://www.anc.org.za/ancdocs/anctoday/2001/at38.htm>

To receive ANC Today free of charge by e-mail each week go to:  
<http://www.anc.org.za/ancdocs/anctoday/subscribe.html>

---

anctoday mailing list  
<http://mail.anc.org.za/mailman/listinfo/anctoday>



## APPENDIX 13

Uluhlu lwesigama esisetyenzisiweyo		
<i>um-</i>	ahluko wamandla	power differential
<i>um-</i>	ahluko womgama	distance differential
<i>ukw-</i>	ahlulahlula	differentiation
<i>i-</i>	akhawunti	account
<i>ulw-</i>	akheko lonxibelwano	interactive structure
<i>ulw-</i>	akheko lwesibini esimeleneyo	adjacent pair structure
<i>ukw-</i>	ala	refusal
	amandla anxulumeneyo	relative power
	amandla epragmatiki	pragmatic force
<i>is-</i>	ayilojizm	sylogism
<i>ulw-</i>	azi lokulinga	experimental data
<i>ulw-</i>	azi lwemveli	commonsense
<i>uku-</i>	ba nakho	defeasibility
<i>uku-</i>	ba nenyani	verbal interaction
<i>um-</i>	ba ophakathi kwabantu	interpersonal aspect
	bala	calculate
<i>u-</i>	balelo lobangelo	causal attribution
<i>uku-</i>	balulwa kwenkcubeko	cultural specificity
<i>uku-</i>	beka kude kunabanye	aloofness
<i>u-</i>	bekeko	image
<i>uku-</i>	bhenela kwintembeko ephezulu	high loyalty
<i>u-</i>	bhukuqo	subversion
<i>i-</i>	binza	term
<i>im-</i>	bonakalo	expression
<i>um-</i>	bono	perception
<i>isi-</i>	bophelelo	constraint
<i>im-</i>	bumba	solidarity
<i>u-</i>	buso	face
<i>u-</i>	buso obukhanyelayo	negative face
<i>u-</i>	buso obulungileyo	positive face
<i>u-</i>	buso obuvumayo	positive face
<i>im-</i>	buyekezo	restoration
<i>im-</i>	buyekezo	compensation
<i>u-</i>	buzaza	severity
<i>uku-</i>	caca	parsimony
<i>uku-</i>	cacisa	explanation
<i>i-</i>	cala elibi	bad self
<i>i-</i>	cala elihle	good self
<i>uku-</i>	calulwa kwenkcubeko	culturally biased
<i>uku-</i>	catshukiswa	provocation
	cela uxolo	excuse
<i>um-</i>	celi-mngeni	challenge
<i>um-</i>	celi-xolo	excuse-giver
<i>isi-</i>	celo	request
<i>uku-</i>	chasana	conflict



<i>uku-</i>	chaza	descriptive
<i>ubu-</i>	chule	tact
<i>ubu-</i>	ciko basekuhlaleni	social rhetorics
<i>ubu-</i>	ciko basemthethweni	judicial rhetorics
<i>ubu-</i>	ciko basesidlangalaleni	public rhetorics
<i>ubu-</i>	ciko bezopolitiko	political rhetorics
	cutha ububi	minimize offensiveness
<i>isi-</i>	cwangciso-nkqubo	policy
<i>u-</i>	didi oluphezulu	over-class
<i>i-</i>	diskhosi yokukhusela	defensive discourse
<i>i-</i>	diskhosi yokungxengeza	defensive discourse
<i>in-</i>	dlela ehamba ngesiqulatho	content approach
<i>in-</i>	dlela ehamba ngokwemeko	contextual approach
<i>in-</i>	dlela eyakhiwe kulwazi	knowledge structure approach
<i>in-</i>	dlela yokhuseleko	defensive act
<i>in-</i>	dlela yokunceda	remedial moves
<i>ubu-</i>	dlelwane obungenantobelo	non-deferential relationship
	echaziweyo	on-record
<i>is-</i>	ehlo	scene
	emiselweyo	prescriptive
	engachazwanga	off-record
	engangqalanga	indirectly
	entsingiselo-mbini	ambiguous
	enza igama	nomunalise
<i>ukw-</i>	enza ixhoba	victimage
<i>is-</i>	enzeko	phenomenon
<i>ukw-</i>	enzelana ngokufanayo	reciprocity
<i>um-</i>	enzi wengqiqo	rational agent
<i>is-</i>	enzo	act
<i>is-</i>	enzo esisixhobo	instrumental act
<i>is-</i>	enzo esoyikiso kubuso	face-threatening act
<i>iz-</i>	enzo ezingezozentlonelo	non-polite acts
<i>is-</i>	enzo sentetho	speech act
<i>is-</i>	enzo sepragmatiki	pragmatic phenomenon
	esemgagathweni	standardised
	faka ngokomqondiso	encode
<i>um-</i>	fanekiso	image
<i>i-</i>	fektha	factor
<i>im-</i>	fezeko	perfection
<i>iim-</i>	funo zesiseko	basic wants
<i>iim-</i>	funo zobuso	face-wants
<i>um-</i>	fuziselo	model
<i>um-</i>	gama wasekuhlaleni	social distance
<i>in-</i>	gcaciso	explanation
<i>in-</i>	gcaciso ngokuphathalele	explanatory relevance
<i>ubu-</i>	gcisa	strategy
<i>ubu-</i>	gcisa bentetho	verbal strategy
<i>ubu-</i>	gcisa bentlonelo ekhanyelayo	negative politeness strategy
<i>ubu-</i>	gcisa bobhalo	textual rhetoric
<i>ubu-</i>	gcisa bolukuhlo	persuasive strategy



<i>ubu-</i>	gcisa obufezekisayo	consummatory strategy
<i>ubu-</i>	gcisa obuntsonkothileyo	strategic ambiguity
<i>ubu-</i>	gcisa obuphezulu	superstrategy
<i>in-</i>	gozi	accident
<i>in-</i>	gqiqo	rationality
<i>in-</i>	gqiqo yobuso	notion of face
<i>uku-</i>	gqithisa	transcendence
	gqithisa	exaggerate
<i>i-</i>	gunya	authority
<i>in-</i>	guquko ezimiswe ngendlela	systematic variation
<i>uku-</i>	hlambulula	purification
	hlasela	attack
	hlasela umhlaseli	attack the accuser
<i>u-</i>	hlaselo kubume bomntu	attack on the character
<i>u-</i>	hlaselo ngokulukuhla	persuasive attack
<i>uku-</i>	hlela okupheleleyo	absolute ranking
<i>u-</i>	hlobo lokuyalela	imperative
	hlonipha	euphemistic
<i>i-</i>	honorifiki	honorific
<i>i-</i>	imvume	approbation
<i>u-</i>	interaction	interraction
<i>i-</i>	ithosi	ethos
	jikelele	universality
	jikwa ingqondo	brainwashed
<i>in-</i>	jongo elingileyo	good intention
<i>i-</i>	jongo eyahlukeneyo	cross-purpose
<i>isi-</i>	kali sepragmatiki	pragmatic scale
<i>in-</i>	kcazo yelingwistiki	linguistic description
	khalima	rebuke
<i>i-</i>	khetha	preference
<i>ubu-</i>	kholwane	camaraderie
<i>isi-</i>	khuseli	hedge
<i>in-</i>	kqubo yasekuhlaleni	social process
	krobisa	hint
	krokrela	rail against
<i>uku-</i>	kungiselelwa kwemodeli	adaptation of the model
<i>i-</i>	lahleko buso	face loss
	landela ingqondo yodwa	rationalistic
<i>u-</i>	landelelwano	sequence
<i>ubu-</i>	lekizikhali bokuphinda	relexicalisation
<i>um-</i>	linganiso	equation
<i>ubu-</i>	lula	simplicity
<i>u-</i>	lulamo	self-effacement
<i>u-</i>	lungiselelo	organisation
<i>u-</i>	lwimi olulingayo	tentative language
<i>u-</i>	lwimi olulungisayo	redressive language
<i>i-</i>	makzimu ephezulu	superordinate maxim
<i>i-</i>	makzimu esezantsi	sub-maxim
<i>i-</i>	makzimu kaGrice yencoko	Grice's maxim of conversation
<i>i-</i>	makzimu yemo yohlobo	maxim of manner



<i>i-</i>	makzimu yemvume	approbation maxim
<i>i-</i>	makzimu yencoko	conversational maxim
<i>i-</i>	makzimu yesisa	generosity maxim
<i>i-</i>	makzimu yokubuninzi	maxim of quantity
<i>i-</i>	makzimu yokulunga	maxim of quality
<i>i-</i>	makzimu yolulamo	maxim of modesty
<i>i-</i>	makzimu yonxulumano	maxim of relation
<i>i-</i>	makzimu yovelwano	maxim of sympathy
<i>i-</i>	makzimu yovumelwano	agreement maxim
<i>ubu-</i>	mbaxa	ambivalence
<i>i-</i>	meko eqanjiweyo	hypothesized situation
<i>u-</i>	mgama wasekuhlaleni	social distance
	mihla le	everyday
<i>isi-</i>	milo esifanelekileyo	appropriate behaviour
<i>i-</i>	milo yengqondo	psychological disposition
<i>i-</i>	mo yelingwistiki ngokusemthethweni	formal linguistic form
<i>i-</i>	modeli	model
<i>i-</i>	modeli yentetho	discourse model
<i>i-</i>	modeli yokudibanisa	connectionist model
<i>ubu-</i>	mvoco	flexibility
<i>i-</i>	mvume	approval
<i>uku-</i>	ncamathelana kwee-akhawunti	account coherence
<i>uku-</i>	nciphisa	minimisation
<i>isi-</i>	nciphiso	diminutive
<i>isi-</i>	ncomo	compliment
	nesiqulatho	indexicality
	ngabi ngokomthetho	non-canonical
	ngabinabtlonelo	non-polite
<i>uku-</i>	ngabinanjongo	inadvertency
	ngakhutshwanga	withheld
<i>ubu-</i>	nganga	status
	nganyanzelisiyo	optional
	ngaphandle kokubandakanya	mutually exclusive
<i>uku-</i>	ngathi-ngqo	indirectness
<i>uku-</i>	ngavumelani	disagreement
<i>isi-</i>	ngcikivo	reproach
<i>isi-</i>	ngcikivo esipheembelelayo	aggravating reproach
<i>isi-</i>	ngcikivo esithomalisayo	mitigating reproach
<i>um-</i>	ngcipheko macala	mutual vulnerability
<i>uku-</i>	ngcungcuthekisa	mortification
	ngokumiselayo	badly
	ngokumiselayo	bald-on-record
	ngokungabhekisi mntwini	impersonalise
	ngokungenantlonelo	impolite
<i>i-</i>	ngqwalasela	attention
<i>isi-</i>	ngxengxezo	apology
	ngxolisa	berate
<i>i-</i>	ngxoxo-mpikiswano	debate
<i>i-</i>	ngxubevenge	mixture
<i>uku-</i>	nika ingqiqo	rationalisation



<i>uku-</i>	nikezwa	presentation
<i>isi-</i>	nizekelo	concession
	nkuntuza	demur
<i>u-</i>	nobangela womzimba	physical cause
<i>i-</i>	nqobo	values
<i>uku-</i>	nqongophala kolwazi	lack of information
<i>in-</i>	ntlonelo ekhanyelayo	negative politeness
<i>aba-</i>	nxibelelanayo	interactants
<i>um-</i>	nxibelelwano	interlocutor
<i>u-</i>	nxibelelwano olusulungekileyo	smooth communication
<i>u-</i>	nxibelelwano oluziintlobo	heterogeneous network
<i>u-</i>	nxibelelwano phakathi kweenckubeko	cross-cultural communication
<i>i-</i>	nyathelo	step
<i>ubu-</i>	nzima	weightiness
<i>is-</i>	oyikiso kubuso	face threat
<i>i-</i>	pharadayimu	paradigm
<i>uku-</i>	phatha uluvo	impression management
<i>u-</i>	phawu lwentlonelo eqhelekileyo	conventional politeness marker
<i>isi-</i>	phembeleli	impositive
	phepha	evade
<i>uku-</i>	phepha	avoidance
	phepha uxanduva	evade responsibility
<i>uku-</i>	phika	denial
	phikisa	object
<i>um-</i>	phulaphuli	hearer
	phulukana nobuso	losing face
<i>im-</i>	pikiswano emfusthane	brief controversy
<i>im-</i>	poxo	irony
<i>i-</i>	pragmatiki	pragmatics
<i>isi-</i>	qendu se-akhawunti	account episode
<i>i-</i>	qiqo	conception
<i>uku-</i>	qonda ubhalo	text comprehension
<i>uku-</i>	qonda ulwimi	language comprehension
<i>um-</i>	qondiso wokufana nenye	identity marker
<i>i-</i>	qondo lokuxakekisa	degree of imposition
	quka-konke	comprehensive
<i>i-</i>	rejista	register
<i>u-</i>	sasazo lweendaba	media
<i>um-</i>	sebenzi wembambano	conflictive function
<i>um-</i>	sebenzi wentsebenziswano	collaborative function
<i>um-</i>	sebenzi wobuso	face work
<i>um-</i>	sebenzi wokhuphiswano	competitive function
<i>um-</i>	sebenzi wolonwabo	convivial function
<i>uku-</i>	sebenziseka	effectiveness
<i>u-</i>	sekelo olungavunywanga	dispreferred second
<i>u-</i>	sekelo oluvunyiweyo	preferred second
<i>isi-</i>	seko sokudambisa	mitigation principle
	sombulula	solve
<i>u-</i>	sulelo ngetyala	implicature
<i>i-</i>	suntswana lelingwistiki	linguistic unit



<i>in-</i>	tando	volition
<i>i-</i>	tayipoloji (uluhlu)	typology
<i>in-</i>	tekelelo	inference
<i>in-</i>	tengiselwano esezantsi	sub-transaction
<i>in-</i>	tetho engenamfundiso	non-educational discourse
<i>in-</i>	tetho yelingwistiki	linguistic expression
<i>in-</i>	tetho yomgagatho wentetho	utterance level phenomenon
<i>um-</i>	thabathi-nxaxheba	participant
	thanda okubi	pessimistic
	thanda okuhle	optimistic
<i>isi-</i>	thethe	formality
<i>um-</i>	thetho kaPoliyana	Pollyana principle
<i>um-</i>	thetho siseko wentlonelo	politeness principle
<i>um-</i>	thetho siseko wentsebenziswano	co-operative principle
<i>um-</i>	thetho siseko wepragmatiki	pragmatic principle
<i>um-</i>	thetho siseko wonxulumano	principle of relevance
<i>i-</i>	thiyori	theory
<i>i-</i>	thiyori ehlangeneyo	integrated theory
<i>i-</i>	thiyori engundoqo	principal theory
<i>i-</i>	thiyori esezantsi	sub-discipline
<i>i-</i>	thiyori ethe gabalala	general theory
<i>i-</i>	thiyori yentlonelo	politeness theory
<i>i-</i>	thiyori yentlonelo yelingwistiki	theory of linguistic politeness
<i>i-</i>	thiyori yepagmatiki	pragmatic theory
<i>i-</i>	thiyori yokubangela	attribution theory
<i>i-</i>	thiyori yokuphathelele	relevance theory
<i>i-</i>	thoyori yokuphatha ubuso	face management theory
<i>in-</i>	tlonelo	politeness
<i>in-</i>	tlonelo engachazwanga	off-record politeness
<i>in-</i>	tlonelo enxulumeneyo	relative politeness
<i>in-</i>	tlonelo epheleleyo	absolute politeness
<i>in-</i>	tlonelo evumayo	positive politeness
<i>in-</i>	tlonelo yentetho	verbal politeness
<i>in-</i>	to emisayo	determinant
<i>in-</i>	tobeko	deference
	tshintsha isisolo	shift the blame
<i>in-</i>	tshintshiselwano	exchange
	tyhola	accuse
<i>uku-</i>	tyhutyhwa	pervasiness
<i>uku-</i>	velisa intetho	language production
<i>ulu-</i>	vo	impression
	vuma isityholo	admit guilt
<i>uku-</i>	vuma kwakhona	reaffirmation
<i>isi-</i>	vumelwano	common ground
<i>im-</i>	vumelwano yencoko	conservational contract
<i>isi-</i>	vumo	affirmation
<i>i-</i>	wonga	rank
<i>i-</i>	xabiso	cost
<i>uku-</i>	xakekisa	imposition
<i>i-</i>	xesha lokukhoda	coding time



<i>uku-</i>	xhasa	bolstering
<i>isi-</i>	xhobo sepragmatiki	pragmatic mechanism
<i>uku-</i>	xhoma izono komnye umntu	scapegoating
<i>uku-</i>	xhomekelelana	interdependence
<i>um-</i>	yinge wonyanzeliso	degree of imposition
<i>uku-</i>	zanelisa	self-fulfilment
<i>uku-</i>	zathuza	justification
<i>uku-</i>	zathuza ngoonobangela	causal reasoning
<i>uku-</i>	ziphakamisa ngokubuntu	superiority
<i>uku-</i>	ziphalaza imbilini	self-disclosure
<i>uku-</i>	ziphatha komntu	human behaviour
	zozelisa	hypnotize
<i>in-</i>	zuzo	benefit



# TONY YENGONI REGARDING MEDIA REPORTS

## 3.4. The role of the Joint Standing Committee on Defence

- 3.4.1. In all the media reports, there has been reference to the fact that as I was the Chairperson of the Joint Committee on Defence, I acquired the motor vehicle as a bribe to influence the award of the contracts in the Arms Deal. This is a total misrepresentation of the facts. It is common knowledge that this Committee played no role whatsoever in the procurement process of the military equipment for the National Defence Force.

I now deal with the role of this Committee and how it is related or not related to the Arms Procurement process:

- 3.4.1.1. Section 199 (8) of the Constitution of the Republic of South Africa Act provides for the establishment of a multi-party parliamentary committee, which will have an oversight of the security matters. It is against this background that the Joint Rules of Parliament and more particularly Chapter 9 thereof established a Joint Committee on Oversight of Security Matters. This Committee is popularly known or referred to as the Joint Standing Committee on Defence ("Defence Committee") of which I was its first Chairperson as from 9 September 1994 until sometime in 1998 when I was appointed the Chief Whip of the ANC.
- 3.4.1.2. The role of this Committee was policy formulation in respect of issues affecting the Department of Defence. The first task that this Committee did in conjunction with the Department of Defence, was to develop and approve a White Paper on Defence. The White Paper was a broad policy statement, which envisaged a Defence force in accordance with the provisions of the Constitution.
- 3.4.1.3. Once the broad policy statement was concluded as encapsulated in the White Paper, it needed to be concretised into detail, for example, the details of the size of the force, the equipment such force must have, etc. This process was called the Defence Review. During the Defence Review, a conclusion in principle was reached by the Defence Department and thereafter by the Cabinet, that new equipment is required for the National Defence Force as the current one was obsolete. Once Cabinet had approved the recommendation, this matter was brought to Parliament, by the Defence Department through the Defence Committee, for debate and approval.
- 3.4.1.4. Once Parliament approved the Defence Review thereby approving the decision to purchase the military equipment, then the role of the Defence Committee which was policy formulation, ended.

my alleged involvement in the Arms Procurement Deal  
**7 March 2001** I made an undertaking in Parliament that  
s in the Arms Deal. At that stage I had been advised that  
re unfounded allegations against me through the media.  
been primarily motivated by the fact that:-

amera by the Office of the National Director of Public  
ails of which have not been made public, has not only  
ef makers, but it has created room for all manner of  
S.

detrimental effect on my family, my party, the country and  
a to respond to such allegations.

al Assembly since 1994. On 9 September 1994 I was  
g Committee on Defence. The role of the said Committee

ie Arms Deal surfaced was on 9 September 1999 in the  
n in the Sunday Times of 26 November 2000 with an arti-  
e". The said article accused me of corruption by interfer-

ember 2000, the said newspaper apologized to me unre-  
id not adhere to the standard of fairness and accuracy  
t would appear the checks and balances we have in place  
were not followed to the latter".

uing with their campaign of slander by further publishing  
arding the purchase of my Mercedes Benz 4x4 ML 320  
The pattern is that no attempt is being made to verify the

an article in which various allegations were made that I



at I obtained a 47% discount in the deal. That is also not nt.

ing Director of DASA at the time, recommended that I which was about to be launched soon in South Africa. He re driving the Mercedes ML model will do much to mar- It task as I am a Mercedes Benz fan. In fact before this enzes.

#### le agreement with DASA.

schedule to the Agreement, is the sum of R230 052,00.

ue on or before 1 May 1999.

e was damaged. That caused delivery to take a little ed. The invoices issued reflected the damage.

an endeavour to cast aspersions on my integrity, it was n certificate, I cited Stannic as the financier of the vehicle t with me. I had an opportunity to look at a copy of the eholder at the time of the interview by the Investigating gistration of the vehicle was attended to by the Seller in to the institution that would finance my vehicle to which nnic for finance, which was my intention. On 7 January arly indicates that the suggestion that it was only after is untrue. I have in my possession a copy of the appli- ten confirmation of delivery thereto to Stannic.

then approached Mercedes Benz Finance (Pty) Ltd n 28 May 1999 I entered into a finance agreement with 052,00. In view of the fact that I had paid directly to the uired to be advanced by the finance institution was the he purchase price. In terms of the finance agreement, m of R182 663,64. To service the loan, I pay monthly l June 2004. I have documents in my possession to

nto by and between DASA and myself for the purchase es with standard business practices.

major scandal of national and international proportion without any shred of evidence of wrong doing on the part of anyone. Clearly many of the commentators were driven by the dubious verdict " guilty until proven innocent ".

4.2. As one can clearly see from my response, the manner in which this whole issue was handled at a public level was characterized by an unprecedented concoction of distortion, rumour and gossip mongering, outright lies and half truths. All this was deliberately intended to conceal the truth, and create an atmosphere of doubt and suspicion and thereby find those who are accused , guilty without bothering with the tested principles like fairness and accuracy in dealing with issues of this nature.

4.3. A vigilant and free press is an absolute necessity in our newly found democracy, so that it is able to criticise government and any other institution or citizen for any form of wrong doing, but all this comes with responsibility, in that it is expected that this same press will do its work in a fair and neutral manner and not to be unfair and take sides in the political battles that are raging in the country.

4.4. Furthermore, a number of people and political parties behaved like vultures and were falling over themselves to be among the first in making a kill out of these allegations. At the end of the day, truth became the casualty on the altar of opportunistic short term gains. But the biggest casualty in all this is neither myself nor my party the ANC as was intended, but rather South Africa and its people. These wild and unsubstantiated allegations are without doubt profoundly damaging the country and its people especially in the eyes of the international community.

4.5. The issue of racism reared its ugly head once more, it clearly motivated some of the worst forms of Mccarthysim during this whole frenzy and witchunt. How else do you explain the fact that old order politicians who were corrupt to the hilt and embezzled billions of tax payers' money which went straight to their pockets and many of them, including those who are still active in politics today continue to own vast sums of assets including businesses, vast plots of land, farms, wine farms, huge mansions, holiday houses here and in many parts of the world. And this is seen as being normal and acceptable!! And that during their time in government and up to this point they drive very big Mercedes Benz cars, and they have never and not once been called "Wabenzi", the big question is why?

4.6. What about the proceeds that flow from the breaking of United Nations arms and oil sanctions on South Africa that continue to accrue to many old order politicians? When some people in this country demanded an economic TRC to investigate these and other concerns, of course there were deafening howls of protests from those affected. Has there been any follow-up or investigation by any civil society organization or any of the new warriors against corruption on these and other similar issues? The answer is a big no. The big question is why?

4.7. I am posing these questions because we are not here talking merely about a car discount but about serious taxpayers' money that goes into billions of rands and that greased for decades, and I suspect continue, to go into the very deep pockets of old order politicians and government officials. The absolute silence from the new warriors against corruption is deafening.

4.8. My position and that of my party is very clear on the Arms Deal allegations and that is that they must be investigated speedily and comprehensively by the investigative bodies and no stone should be left unturned in an endeavour to discover the truth, and this is precisely because we want the country and its people to get to the bottom of this thing and get to know the whole truth and not half truths, lies and distortions.